# The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. XII: WHOLE NUMBER, 1261.] NEW YORK, MAY 17, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.


## DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—7 A. M. and 7 P. M. Except on Fridays, when Evening Prayer with Lecture is at 7½ P. M. Wednesdays and Fridays, Litany at 9 A. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

## CALENDAR.

MAY.

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| 17 | ASCENSION DAY. |
| 20 | Sunday after Ascension. |
| 27 | WHIT SUNDAY. |
| 28 | Monday in Whitsun-week. |
| 29 | Tuesday in Whitsun-week. |
| 30 | Ember Day. |

JUNE.

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| 1, 2 | Ember Days. |
| 3 | TRINITY SUNDAY. |
| 10 | First Sunday after Trinity. |
| 11 | St. Barnabas. |
| 17 | Second Sunday after Trinity. |
| 24 | Third Sunday after Trinity. Nativity St. John the Baptist. |
| 29 | St. Peter's Day. |

## THE CHURCH AT HOME.

### DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Thursday, May 17th.—ASCENSION DAY.—P. M., Church of the Advent, New York.

May 20th.—SUNDAY AFTER ASCENSION.—A. M., St. Peter's, Brooklyn, Institution and Ordination P. M., Floating Chapel of our Saviour. E., Free Mission Church, Astor Place.

May 22d, Tuesday.—A. M., Clifton, Staten Island, Consecration of Chapel.

May 23d, Wednesday.—E., Church of the Incarnation, New York.

May 25th, Friday.—E. Cohoes.

May 26th, at 4 P. M., Holy Cross, Troy. E., Christ Church, Troy.

May 27th, WHITSUNDAY.—A. M., St. Peter's, Albany. P. M., Lansingburgh. E., Waterford.

June 3d.—TRINITY SUNDAY.—A. M., Haverstraw. P. M., Crugers. E., Peekskill.

June 7th, Thursday.—St. John's, Troy, Consecration.

June 10th.—FIRST SUNDAY AFTER TRINITY.—Bethesda Church, Saratoga Springs, Confirmation and Ordination.

June 11th, Monday.—Sandy Hill, Consecration. P. M., Fort Edward. E., Glens Falls.

June 12th, Tuesday.—Glens Falls, Northern Convocation.

June 13th, Wednesday.—A. M., Boquet, Consecration. P. M., Essex.

June 14th, Thursday.—Keeseville.

June 15th, Friday.—Plattsburgh.

June 16th, Saturday.—Centreville.

June 17th.—SECOND SUNDAY AFTER TRINITY.—Plattsburgh.

June 18th, Monday.—Champlain. P. M., Rouse's Point. E., Perryville.

June 19th, Tuesday.—Malone.

June 20th, Wednesday.—Hogansburgh. P. M., Messina Springs.

June 21st, Thursday.—Norfolk.

June 22d, Friday.—Wadding on.

June 23d, Saturday.—Morley. P. M., Canton.

June 24th.—THIRD SUNDAY AFTER TRINITY.—Potsdam.

June 25th, Monday.—Ogdensburgh. P. M., Morristown.

June 27th, Wednesday.—General Theological Seminary, New York.

July 1st.—FOURTH SUNDAY AFTER TRINITY.—Ordination, New York.

July 3d, Tuesday.—Smithtown Branch, Suffolk County, Consecration.

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**New York.**—*Fifth Sunday after Easter.*—ST. JAMES'S CHURCH.—We have already given a description of this edifice and a sketch of the progress of the parish of St. James. The contemplated reconstruction of the building by reason of topographical changes, gives an interest to it beyond even its past associations. On the morning of this day the services were conducted by the Rev. Gordon Winslow, D. D. The sermon preached by him was an elucidation of the proposition, that apart from the intrinsic evidence that the Bible bore, the evidence extrinsic attaching to it sufficiently evidenced, in its appropriateness to the intellectual capabilities of men, its divine authority. This was shown in that it suggested all the means of mental progress, together with the highest incentives to intellectual action. The lofty standard of mental culture it set forth, and the natural disposition of the mind to conform itself thereto, were plainly but briefly denoted; also, the varying motives impelling men to action, in presenting which the Bible even for the life that now is afforded those the highest, the best, and the most permanent. The adaptation of the several portions of the Scripture to incite the faculties to their fullest development, to inform the mind, and to allow full comprehension to all those facts of the material universe on which all true philosophy must build, and the necessity of the sustaining power of spiritual aspirations and immortal prospects, were instanced in the attainment of the greatest Christian philosophers, and in the fate of those who, having pressed, in pride of heart and without the aid of any motive that did not perish within finite bounds, to the utmost verge of human investigations, were known to have exhausted the very power to reason, and to have fallen from their proud pre-eminence into doubt and darkness, leading to mental aberration. The great facts in the history of the world, and the chief themes in the story of redemption—all found in the history of the Bible, its apocalyptic disclosures and glorious prophecies—were shown to comprehend all that could profitably engage the interest of man, and to be calculated, when rightly contemplated, to elevate him to the greatness of his destiny.

ST. JOHN THE EVANGELIST.—This Church, which is under the rectorship of the Rev. Edwin R. Cook, has just removed to a capacious and comfortable lecture-room, that of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue. It is emphatically a Free Church, and self-sustaining. It is the only Free Church in that portion of the city, and the importance of such accommodation as it affords may be judged from the fact, that were the churches of all denominations, in that district, filled to overflowing, there would remain a surplus in its population of twenty-five thousand unprovided for. The congregation is composed mostly of thrifty and labouring people, who, in punctuality of attendance, and zeal for the services of God's House, are probably second to none in the city. A very efficient Sunday school, under capable and conscientious teachers, and personally superintended by the pastor, has continued to distinguish it, since its incorporation, two years since; and now, with enlarged accommodations, and in a more central position, both church and school promise to be more than ever efficient. The church has always excited much interest on the part of the Clergy, and during the holding of the last General Convention there officiated, at different times, no less than six Bishops, and at different periods most of our City Rectors. The last time that Bishop Wainwright administered the rite of Confirmation in this city, was to this congregation, and the more than wonted fervour that then animated his discourse, as well as the high wrought spirituality of his tone, as though he had a premonition that he was about to depart, will be ever remembered by those there present. The text was the Apostolic declaration, "Be ye also ready;" and few who were even intimate with the Bishop, could well conceive the earnestness to which he attained as he set forth the consummation of religious duty here below. On that occasion twenty-two adults were confirmed. Among these was one old lady, on whom the Bishop's attention was for a while rivetted. Bowed with years, and on the very verge of existence, she approached to be confirmed in all the privileges of the Gospel. The sight was truly affecting; the Spirit appeared indeed to accompany the ordinance. It is in this western district of the city that it is designed to build a Memorial Church to that lamented Prelate, and so soon as erected, it will, we believe, be occupied by the congregation of St. John the Evangelist. We know of no congregation more worthy to take possession of the hallowed memorial, and of no location in our midst better calculated to fulfil the designs of the donors, in diffusing the truths of the blessed Gospel. This contemplated "Memorial" Church, it will be remembered, was originated by the ladies, as an appropriate expression of their esteem, the seats to be irrevocably and perpetually free. Among the wishes that lay nearest to Bishop Wainwright's heart, and to the speedier accomplishment of which he gave his life, was that of spreading more widely our Church, its Liturgy, and its Ministry—its faith, its hopes, and its consolations. It is believed that no more fitting or grateful memorial, therefore, could be devised, than in giving effect to this wish by building, in a part of our city most inadequately provided in this respect, an Episcopal church, of which the seats should forever be free. In order to accomplish it, they rely upon obtaining a sufficient number of subscriptions of five dollars per annum, for three successive years. It is intended to build it in the vicinity of Eighth Avenue and Fourth Street, where already is gathered a dense population, among whom are numerous immigrants from Europe, accustomed in their own land to the beautiful order and devotions of our Church, and eager to resume their connection with it, if only the opportunity be afforded them. The name of the Treasurer is Mrs. Henry A. Coit, to whom, during the summer, donations may be addressed to the care of Stanford & Swords, 637 Broadway. We understand a large amount has been already collected, and this in very brief time; but the reverses of last winter acting upon business operations, and the distresses of the poor to which the ladies thus interested gave their whole attention to relieve, has served to suspend awhile active appeal; though when their next formal application is made, there will doubtless be a response that will compensate for any past delay, justifying the erection of the intended church, and enabling it to arise, as in its memorial character it should, without debt.

The sermon on the morning of this day, from the words, "Be ye doers of the word, and not hearers only," we thought especially appropriate to the predominating thought excited by looking at this nucleus of a future large and powerful congregation.

ZION CHURCH.—A zealous discharge of pastoral duty will never fail to be evidenced in the spiritual well-being of a congregation. The Rector of Zion Church, the Rev. Richard Cox, conducts a series of Biblical instruction to an adult class within the walls of his church, in the interim of the Morning and Afternoon Services, which we must characterize as highly instructive, and eminently qualified to elicit inquiry, to sustain interest, and enlarge comprehension of Scripture truth. At the hour of Afternoon Service, the children of the Sunday school entered from the chapel, where they are receiving instruction in singing as well as in the Prayer Book and Catechism, to enable them shortly to take up antiphonal singing with the choir, when the whole Afternoon Service, including the Psalter, will be chanted. There are few of our churches in which the singing is more admirable, of its kind, than in Zion Church; and, to add to its merit, it is eminently congregational. The very favourable light afforded on this day, set off to their true advantage the paintings of the German artist, Ernest Kuhn, which enrich the northern and southern wall, and by their separate beauty, together with their oneness of effect, and the treatment of their several subjects, incite to profitable thought and pleasurable emotion, giving to the architecture more complete significance, and aiding the solemn influence of the edifice. The sermon on the afternoon of this day, by the Rector, was a continuation of the subject of the morning, the interview of the Eunuch with Philip, his baptism and his departure. It was an eloquent commentary on the incidents of the event, and a practical application of the truth of the power of the Word, received in meekness, to antedate celestial joys.

**New Jersey.**—The Rev. D. C. Millett has been received, on letters dimissory from the Bishop of Rhode Island; and is the Chaplain, Principal, Teacher, and Head of the Family of St. Mary's Hall, Burlington, in place of the Rev. R. J. Germain, resigned.

The Rev. William Rudder has been received, on letters dimissory from the Provisional Bishop of New York; and is Rector elect of the House of Prayer, Newark, in place of the Rev. Samuel L. Southard, resigned.

The Rev. Alexander Jones, D. D., has been received, on letters dimissory from the Provisional Bishop of New York; and is Rector elect of St. Peter's Church, Perth Amboy, in place of the Rev. Horace J. Edgar Pratt, resigned.

*Annual Convention of the Diocese.*—The Seventy-second Annual Convention will be held in St. Mary's Church, Burlington, on Wednesday, May 30. The Service will begin at ten o'clock. The Rev. the Clergy are requested to assemble, in their surplices, in the Vestry Room of the Old Church, at half-past nine.

**Connecticut.**—The *Calendar* has been requested to state that the Seventy-First Annual Convention of the Diocese of Connecticut will be held in Christ Church, in the city of Norwich, on the 12th of June.

**Western New York.**—We are indebted to the *Gospel Messenger* for the following particulars of the recent labours of the Bishop of this Diocese:

On the Festival of St. Philip and St. James, the Bishop visited Christ Church, Binghamton, preached, and confirmed thirty-two persons, to whom he delivered an address. The Services were held in the new church, a most beautiful and attractive edifice. The workmen are now busy with the tower. The building not being complete and paid for, has not yet been consecrated. On the morning of May 2d, the Bishop officiated in the Methodist chapel at Windsor, for the congregation of Zion Church, preached, and confirmed one person. In the afternoon, in St. John's Church, Harpersville, the Bishop baptized one adult and the infant daughter of the Rev. Mr. Palmer, preached, and confirmed seven persons, to whom he delivered an address. On Thursday afternoon, May 3d, the Bishop visited St. Peter's Church, Bainbridge, preached, and confirmed six persons. Friday morning, May 4th, in Christ Church, Guilford, the Bishop confirmed thirteen persons, and preached on the occasion. In the afternoon of the same day, in Grace Church, Mount Upton, the Bishop briefly addressed the Sunday scholars, preached, and confirmed nine persons, with an address. Sunday morning, May 6th, the Bishop officiated in St. Andrew's Church, New Berlin, confirmed sixteen persons, preached, and administered the Holy Communion, assisted by the Rector. In the afternoon, the Rector catechized the children, and the Bishop delivered an address to them.

**Delaware.**—On the Third Sunday after Easter, the Bishop of the Diocese confirmed twenty-six persons in St. Andrew's, Wilmington; and on the Fourth Sunday after Easter, sixteen persons in Christ Church, Christiana Hundred.

**Maryland.**—The Bishop of the Diocese has recently consecrated the chapel near Massey's Cross Roads, in what was formerly Shrewsbury Parish, Kent county, Md., under the title of St. Clement's Church of North Kent Parish. It was an old building, first erected more than fifty years since, and lately put in complete repair, and the chancel provided with plain but appropriate furniture.

**South Carolina.**—A new church, that of St. Mark's, Clarendon, was lately consecrated by the Bishop; and at a recent Ordination, the Bishop admitted to the Priesthood the Rev. Thos. J. Girardeau, Deacon, and minister of the Church of the Messiah, North Santee.

**Virginia.**—Bishop Meade, in his reminiscences of the Church in Virginia, published in the "*Protestant Episcopal Quarterly Review,*" adverts to its condition when Virginia was but a colony. He remarks:

The Episcopal Church of Virginia commenced with the first settlement of the first colony. The code of laws of that colony was drawn up at a time when "religion (as Bishop Taylor expresses it) was painted up on banners," for it was "*divine, martial, and moral,*" all in one, being enforced even among Protestants by civil pains and penalties which we would fain now banish from our recollections, and blot from the page of history.

That there was much of sincere piety moving the hearts of those who incorporated the forms of the Episcopal Church with the Colony of Virginia, as well as of those who established other forms among the Pilgrim Fathers of New England, I doubt not. Nor do I question the piety and fidelity of some of the people and pastors during its whole subsequent history. But that its spiritual condition was ever, at any time, even tolerably good, bearing a comparison with that of the Mother Church, over whose defects also there was much cause to mourn, faithful history forbids us to believe. Many were the disadvantages under which she had to labour, during the whole period of her existence in connection with the government of England, which were well calculated to sink her character beneath that of the Church of England, and of some other Churches in America. Immense were the difficulties of getting a full supply of ministers of any character; and of those who came, how few were faithful and duly qualified for the station. One who was indeed so faithful as to be called the Apostle of Virginia at an early period of its settlement, lamenting over the want of ministers in the Colony, thus upbraids those who refuse to come. "Do they not either wilfully hide their talents, or keep themselves at home for fear of losing a few pleasures? Be not there any among them of Moses and his mind, and of the Apostles, who forsook all to follow Christ?" The Council of Virginia also addressed the most solemn and pathetic appeals to the Clergy of England, beseeching them to come over to the work of the Lord in the Colony—though it is to be feared with little success—for in the year 1655 it is recorded, that many places were destitute of ministers, and like still to continue so, the people not paying their accustomed dues. There were at this time about fifty parishes in the Colony, most of which were destitute of clergymen, as there were only ten ministers for their supply. To remedy this evil, it was proposed to establish, in the English Universities, Virginia fellowships, imposing it as a condition, that the fellows spent several years in Virginia; but we do not read of its execution.

Fifty years from that time, we find few more parishes established, the tenure by which Clergy held their livings more precarious, very important points in ecclesiastical government and discipline disregarded, and the authority of a Commissary substituted for the guardianship of a faithful Bishop. Then came the period of the political disaffection of the Commonwealth, when "the attachment of some of the Clergy to the cause of the King subjected the Church itself to suspicion," and subsequently the dispute as to Church property, which raged for more than a quarter of a century. In the General Convention of the Church, held in the city of New Haven, in 181[illegible], there was no representation, nor any report whatever from Virginia; but the following entry is found on the Journal: "They fear, indeed, that the Church in Virginia is from various causes so depressed, that there is danger of her total ruin, unless great exertions, favoured by the blessing of Providence, are employed to raise her."

In viewing the present condition of the Church in the Diocese of Virginia, there is evident reason for gratulation; Heaven has revived its work, and the dark and lowering morning has yielded to the tranquillity and light of noon.

## THE CHURCH ABROAD.

**England.**—The case of Archdeacon Denison has been taken up by the "Protestant Defence Society"—a body comprised of Low Churchmen in alliance with Dissenters. A committee of the Society has issued the following appeal to "the Protestants of the United Kingdom:"

The Commissioners appointed by the Archbishop of Canterbury to inquire into the case of Archdeacon Denison, are unanimously of opinion that his doctrine on the Eucharist is directly contrary to that of the Church of England, and that there are sufficient grounds for instituting further proceedings. The Archdeacon's doctrine, briefly stated, is, that the real body and blood of Christ, in an immaterial form, are received into the mouths of all communicants, *together with* the bread and wine. The Bishop of Bath and Wells refusing to allow the case to go to the Court of Arches, and the Archdeacon throwing every possible impediment in the way of a judicial investigation of the charge, a considerable sum will be required for the prosecution of the case. The next step is about to be taken, under the authority of the best legal advice. Considering the importance of the question at issue to the very existence of the Church of England, and that every member of the Church is deeply interested in the result, we, the undersigned, earnestly recommend the case to your consideration, with reference to the fund raising for defraying the necessary legal expenses.

This document is signed by the Earl of Shaftesbury and three others.

The Bishop of Bath and Wells (the diocesan of Archdeacon Denison) has been holding his Primary Visitation, and in his Charge he thus alluded to the Denison case:

When applied to sign letters of request by the promoter of the suit, he refused on the ground that it had been tried before, and the Archdeacon had been monished; the commission was then issued by the Archbishop, and the decision come to on that occasion, rather confirmed his previous views, that it was not a case in which it was necessary to stir up and foment feelings of difference by judicial proceedings. His Lordship deplored deeply that such awful and mysterious questions of doctrine should be made the subject of controversy, especially in legal courts—such controversies excited dissension and led to narrowing the broad boundaries of our Church as fixed by our early Reformers. His own opinion was that the question of the Sacrament was a duty to be done, as enjoined by our Saviour in his own words, rather than to be argued upon with the usual weapons of human reason. Our blessed Lord said, "Take, eat, this is my body; *do* this in remembrance of me." We were thus enjoined to do it, and if in faith we received it worthily, spiritually we received through the elements the body of Christ; but if unworthily and without faith we received the Sacrament, spiritual life was not unto them so receiving it. He enjoined them to carry out their holy office without discord and contention, and to devote their exertions to the glory of God.

Sunday Confirmations have not been usual in England. But the Bishop of Gloucester and Bristol has just held one at the village of Pucklechurch, Gloucestershire, which had been looked forward to with much interest by many who are anxious to increase the efficiency of the Church in the rural and mining districts. The Ruridecanal Synod of Hawkesbury requested the Bishop, some months back, to make trial of Sunday Confirmations, pointing out to his Lordship the evils arising from the gathering together in a country town of a large number of young men and women from rural parishes. The Bishop, with an affectionate readiness, complied, and the experiment was completely successful.

It is mentioned with deep regret, that the health of the venerable and estimable Bishop of Bangor has been declining for some time, and that his present state is a subject of great anxiety to his friends.

It is stated that the Rev. G. Watts, of Brockworth, whose mysterious disappearance we lately noticed, has been heard of by his family.

We regret to find that the Rev. Archdeacon Keays, of Bombay, died on board of the ship *Africa*, which had arrived at Liverpool from Bombay. The Archdeacon died shortly after crossing the line. His death was quite unexpected, and he was in his ordinary health until a few moments before his decease, having just dined with the company in the cabin, smoked a cigar, and disposed himself to rest after his meal. His remains were committed to the deep with every token of respect.

Open-air preaching is being practised in some parts of England with much success. Amongst other places it has been adopted with the best effect at Sudbury. From 800 to 1,000 persons assembled, and among them a large number of those who are in the habit of altogether neglecting the service of public worship. Many seemed much impressed by the earnest address that was made to them, and were induced at the conclusion of the sermon to go immediately into church and join in the Litany. The effect produced was such that an extraordinary number of workingmen and poor people were present at the Service in the church on Good Friday evening, and again on Easter Sunday.

Mr. Heywood, M. P., has failed in his endeavour to destroy the Church character of the public grammar schools. His proposed resolution has been cast out by the House of Commons, bodily.

A memorial window of singular interest has been placed in Trinity Chapel, Springfield. It was erected by the parochial clergy and Trinity choir, and a few other friends, to mark their sense of the loss of the eldest choir boy of the Chapel. His uniform good conduct and attachment to the service of the Church had secured the respect and affection of all who knew him. He was buried with a full choral service.

The University of Oxford is giving full effect to the anti-Church provisions of the Reform Act. At a recent Convocation, statutes for the examination and *status* of Dissenters, and on the mode of taking degrees, were submitted to the House. On the first clause being read and proposed, an opposition manifested itself, which was pressed to a division, when the numbers were found to be—Placet, 91; Non-placet, 26. The second, third, and fourth clauses were unopposed. On the proposition of the fifth, which exempts tutors from the duty of instructing their pupils in the Thirty-nine Articles, the Margaret Professor of Divinity (Dr. Heurtley) rose, and in a short Latin speech expressed his objections to the proposal, by the adoption of which he thought that the University would be committing suicide. On a division, the clause was carried by 83 votes to 68. On the sixth clause, which allows Dissenters to withdraw themselves from the Divinity examinations, there was a very near division, the numbers being—Placet, 75; and Non-placet, 72. The seventh clause, which asserts the principle of requiring from Dissenting students a compensation for the Divinity, from which they are excused, was carried by 74 to 67. The eighth, which fixes the compensation at one Greek author in the first, and two authors, Greek or Latin, in the second examination, was carried by 72 to 51. The ninth and tenth clauses were unopposed, and passed without a division. The statute with regard to the mode of taking degrees was then read and carried unanimously.

The subject announced for the Arnold Prize Essay, at Oxford, for next year, is, "The Jews in Europe during the Middle Ages."

## THE WORLD AT HOME.

CAPTURE OF THE MAN CHARGED WITH THE MURDER OF WILLIAM POOLE.—Great excitement was created in this city on Tuesday by the arrival of the steamer *Grapeshot*, having on board Baker, the man charged with the murder of Bill Poole, who had made his escape in the *Isabella Jewett*. This rescue was undertaken by the *Grapeshot* as she was making for Palmas in the Canaries. Baker was discovered on her deck, in good health, and totally unprepared for such a body of visitors as presented themselves, armed with revolvers, demanding his surrender. He submitted quietly, and was conveyed on board the *Grapeshot* at once. He now awaits his trial for the murder.

NUNNERY INVESTIGATION FINALE.—Some confusion was caused in the House of Representatives of the Massachusetts Legislature on the afternoon of Tuesday last, by the entrance of Mr. Joseph Hiss, who at once proceeded to his former seat. Twice he was compelled to vacate it by the Sergeant-at-Arms, by orders which passed the House nearly unanimously. It is presumed the late Representative acted thus by advice of Counsel. Messrs. B. F. Butler and Benjamin Dean, counsel for Hiss in the late investigation, have published an address denouncing his expulsion from the House as arbitrary and done on frivolous pretexts, and intimating that the members of the House feared an impartial development of all the facts in the case.

THE LIQUOR LAW.—A few days since, in the Court of General Sessions, Recorder Smith delivered his decision in the case of Patrick Boylan, of the Fourth Ward, charged with selling liquor since the 1st of May without a license. He decided that, after full examination of the act recently passed by the Legislature, he had come to the conclusion that with the exception of the ordinance relating to Sunday liquor selling, there was absolutely no law in existence, from May 1 to July 4, imposing a penalty for the sale of liquor without license. The defendant, therefore, must be discharged.

THE NEW YORK STATE CENSUS.—The Census of this State is to be taken next month. There is a Census Marshal appointed for every election district. The marshals are required to commence their enumerations on the first Monday in June next, and to deliver their returns before the first day of July. All persons whose residence is in a family, on the first Monday of June, although they may be absent, are to be counted. Each head or member of a family over twenty-one years of age, who refuses to give the required information to a marshal, or gives false information, is liable to a penalty of $50.

DEPARTURES FOR EUROPE.—The steamship *Atlantic* which sailed from this port for Liverpool yesterday took out upward of two hundred and fifty passengers, comprising some of the wealthiest and most important persons of the country. Among them were ex-President Fillmore and five members of Congress, namely: Messrs. Washburne, of Illinois; Grow, of Pennsylvania; and Pringle, Flagler, and Morgan, of New York. It is said this is Mr. Fillmore's first visit to Europe.

ARSON.—The recent fire at the St. Louis Hotel, in this city, is found to have been wilful. A discharged porter from the hotel was arrested on suspicion of setting fire to the premises. The evidence elicited from the sworn witnesses does not, however, fasten the guilt upon the porter, but has thrown a suspicion on the proprietor of the hotel, who has been arrested on a warrant issued by Justice Connelly, and required to find bail in the sum of $5,000, to await an examination.

NON-REMOVAL OF JUDGE LORING.—The Governor of Massachusetts has transmitted to the Legislature of that State a message, giving his reasons for *declining to remove Judge Loring*, in compliance with the address of that body. The act has created quite an excitement in certain quarters, as this is the final action on the whole matter.

CASTLE GARDEN AN EMIGRANT DEPOT.—The design of converting Castle Garden into an emigrant passenger depot, is strongly opposed. In the Superior Court, on Monday, Judge Hoffman granted a temporary injunction against the Commissioners of Emigration, prohibiting their use of the premises for the purposes contemplated, and directing them to show cause why the injunction should not be permanent.

NEW YORK AND NEW HAVEN RAILROAD COMPANY.—In the case of this Company against Cornelius Vanderbilt and several others, in the Supreme Court, on Monday, Judge Cowles rendered a long decision, stating that to all who held the stock without knowledge of its fraudulent issue the Company were liable.

ANOTHER FILIBUSTERING EXPEDITION.—It is said another filibustering expedition is forming. This time Peru is to be the theatre of action. General Echinique, lately overthrown by Don Domingo Elias and General Castilla, are organizing an expedition to restore their fallen chieftain to the Presidency of that Republic.

NEW LINE OF STEAMERS TO EUROPE.—A bill has passed the Senate of Massachusetts, incorporating the "Boston and European Steamship Company." The object in view is, that Boston may have, in a comparatively short time, a splendid line of Atlantic steamships, rivalling in every respect the Collins line of New York.

THE BROOKLYN BIRDS.—It seems that an act was passed in the late session of the New York Legislature, and is now in force, making it a misdemeanour, punishable by a fine of $5 for every offence, to kill birds, destroy birds' nests, or remove the eggs or young, within the distance of two miles from Greenwood Cemetery.

ANOTHER ARREST OF COL. KINNEY.—It appears that Colonel Kinney was arrested in Philadelphia yesterday, and held to bail in $4,500, on a charge of violating the neutrality laws. A vessel fully equipped and three hundred men are said to be ready to sail for Nicaragua from Philadelphia.

INTERESTING VISITOR TO ENGLAND.—Among the passengers by the steamship *Africa* for Liverpool was the venerable Mrs. Gardner Greene, who goes to England for the purpose of visiting her brother, Lord Lyndhurst.

MORTALITY OF NEW YORK.—Total deaths, 431; under 10 years of age, 268; inmates of various penal and other institutions, 58. This shows a satisfactory improvement in the public health.

EXTENSION OF THE POST.—It is stated that ninety-six new post-offices have been established in this State during the year ending April 1.

CALIFORNIA.—By the latest intelligence (by the mail steamship *Illinois*,) we learn that the excitement in financial affairs had entirely ceased, and operations had resumed upon the former basis. The *Illinois* brought one million one hundred and fifteen thousand dollars in gold dust, which is about equal to any shipment made during the present year. It was stated in San Francisco, that a large proportion of the above sum was in the shape of freight money, earned by the clippers which had arrived previous to the sailing of the steamer, and was shipped in consequence of a lack of coin. There had been a large number of arrivals at San Francisco from the Atlantic ports, including some seventeen clippers, six of which reached San Francisco on one day. Business had revived a little, but there was still some complaint of a tightness in the money market.

The steamship *Golden Age* which left San Francisco on the 17th of April, with 750 passengers and $1,300,000 in treasure on board, struck a sunken rock on the night of the 28th ultimo, off the Island of Quibo, about five miles from Panama. The *Golden Age* was going at full speed when she struck, and the water gained rapidly upon her. Perfect discipline, however, was maintained among the passengers and crew until communication was had with Panama, when the steamship *J. L. Stephens* went to their rescue, and landed them all in safety at Panama on the 3d inst. The steamship *Panama* was dispatched on the 3d to the assistance of the unfortunate vessel, with strong hopes of saving her, although the tide ebbed and flowed in her.

## THE WORLD ABROAD.

**Great Britain.**—The visit of the Emperor and Empress of the French was well sustained to the last. Prince Albert and the Duke of Cambridge accompanied their Majesties to Dover, and saw them off. They remained with them on board the steamer until the signal was given for sailing. The Empress then took leave of the Marchioness of Ely, who had been in attendance on her Majesty during her stay, in the most affectionate manner, and also shook hands heartily with the other members of the suite who had accompanied Prince Albert. The Emperor did the same. Prince Albert, previous to leaving the steamer, several times shook hands with the Empress, and, upon finally parting, kissed her Majesty's left hand with graceful gallantry. The Emperor cordially and heartily shook the hands of the Prince and the Duke of Cambridge, the gangway was withdrawn, and immediately afterwards the paddles of the steamer began to revolve, and the illustrious guests were on the way to their seat of empire.

It appears that the Emperor of the French left £400 for the relief of the poor at Windsor, and £100 for the poor of Dover. He also presented £500 to the Société Francaise de Secours, of which the French Ambassador is President. The Lord Mayor of London and the Mayor of Dover received valuable souvenirs. As a finale to the matter, the Lord Mayor has been made a baronet.

It was confidently stated, that her Majesty and Prince Albert had consented to return the visit at the opening of the French Exhibition.

The House of Peers has disposed of the question of the Southersk Peerage, a Scotch earldom in abeyance by attainder of James, the fifth earl, for treason in espousing the cause of the Stuarts in 1715. Sir James Carnegie was the claimant. The Lord Advocate of Scotland, who watched the case on the part of the Crown, thought the claimant had made out his case. The Lord Chancellor, however, moved that the claim had not been made out, because of the attainder. This was agreed to by their Lordships.

The ill effects of admitting ladies, even as concealed spectators, in the House of Commons, is beginning to be felt. During a recent debate, the speakers were nearly inaudible, in consequence of an animated conversation carried on in the gallery appropriated to them. Their voices rose so high that not the reporters' gallery only, but the House itself, was disturbed by them, and more than once the House was convulsed with laughter at the vehemence of the fair disputants.

It appears that Lord Dundonald is so positive that he could destroy Cronstadt, Sweaborg, Helsingfors, and Sebastopol, at the moderate expense of £1,000,000, that he is ready, with the sanction of the Government, to place his plans before spirited individuals in the city of London, under whose superintendence the money may be disbursed.

We find that, in the House of Commons, on the motion for the second reading of the Bill for allowing a man to marry his deceased wife's sister or niece, Mr. Walpole moved that it be read that day six months. He grounded his opposition on the scriptural and social objections. The Attorney-General, Sir C. Cockburn, supported the Bill. Mr. Wigram urged that if any alteration were required, a general and not a special measure should be brought forward. To be consistent, the Bill ought to allow a woman to marry her husband's brother. The debate was adjourned.

Professor Simpson, of Edinburgh, has been requested by Lord Panmure to provide the medical officers requisite for the formation of another hospital in the East. He will be required, it seems, to select physicians, surgeons, assistant-physicians, assistant-surgeons, apothecaries, and male and female nurses.

The papers announce the sudden death of the Right Hon. J. C. Herries, in his 77th year, from a spasmodic attack of the heart. Mr. Herries was educated at the University of Leipsic, and was private secretary to Mr. Perceval during the greater part of his administration, and filled the office of Commissary-in-Chief and Auditor of the Civil List. He was Secretary to the Treasury from 1823 till September, 1827; Chancellor of the Exchequer from the latter date till January, 1828; was Master of the Mint from 1828 till 1830; and President of the Board of Trade from February to November, 1830; was Secretary at War from December, 1834, to April, 1835; and President of the Board of Control from March till December, 1852. He sat for Harwich from 1823 till 1841, when he was an unsuccessful candidate for Ipswich; and was returned for Stamford in 1847.

It seems that Lord John Russell has been patronizing the Papists in Austria. The London *Standard* relates, on the authority of a correspondent at Vienna, on whose veracity it places the most implicit reliance, that he attended High Mass in the Augustine church. "The church was densely crowded, and every eye seemed fixed on Lord John, *who knelt and crossed himself most devoutly!*" Another correspondent confirms the statement, adding that the scene was witnessed by Lord Westmoreland and other Englishmen, all deeply disgusted by the prostration of the author of "the Durham letter."

Lord Palmerston had declined to receive a deputation on the the subject of Maynooth. He gave his reasons to this effect, to Sir Culling Eardley, Bart.:—"It seems, however, to be of less consequence, because I can easily imagine what the deputation would have to say to me; and while, on the other hand, I could not hope to change their opinion, I am quite sure that they would not alter mine."

Several of the Russian prisoners at Lewes have made their escape. There are about 150 Russians in the prison, and there are twenty more in hospital. It is mentioned that many Rugbeians are about to subscribe for a memorial window in the school chapel at Rugby, to the memory of those of their old schoolfellows who have fallen in the Crimea.

We find that Sir. Henry Geo. Ward, late Lord High Commissioner of the Ionian Islands, and its dependent cities, was on the eve of returning to England. Sir John Young, Bart., late Chief Secretary for Ireland, is the successor of the right hon. gentleman.

It is stated, that in the camp before Sebastopol, the Welsh Fusiliers gave a large dinner party to celebrate St David's Day.

**Cuba.**—We have advices from Havana to the 10th inst. The only feature of interest is the rumour of a wild sort of scheme, which, it is stated, has been proposed to the Captain-General by Senor Gomez, the Spanish Consul at Key West. It appears that Gomez owns a large tract of land in Florida, which he has offered to Concha for the purpose of colonization, if he will send an expedition there. It is added that the Captain-General has written to Madrid to consult the government on the subject.

**Sandwich Islands.**—By advices under date the 2d ult., we learn, that King Kamehameha IV. was exceedingly popular, and the Islands were quiet. The Chancellor of the Kingdom and the Marshal of the Hawaiian Islands had sailed for the United States. A reciprocal trade treaty with our Government was much desired by the people. The officers of the United States ship *Decatur*, with those of the British ship of war *Dido*, had been presented at Court. The building of the Sailor's Home was about to be commenced at Honolulu.

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THE CHRIST CHURCH (BOSTON) CASE.—This is still a subject of prosecution; though in the Police Court, a few days since, the case of Ebenezer G. Garran and John Wooley, for mutual assault at Christ Church, came up by assignment, and after a partial examination, was *nol pros'd* by the prosecuting attorney. Some of the congregation, however, are rallying around their pastor. The ladies who sympathize with Mr. Smithett, in his parish troubles, have presented him with a silver Communion service,—chalice, paten, and decanter; and a dozen spoons, sugar-spoon, and silver cake-basket, accompanied with a letter to Mr. and Mrs. S.

Imperfect in original

## COMMUNICATIONS.

*For The Churchman.*

### THE ENDLESS BEGINNING AND THE TRUE BEGINNING.

To return, then, to this object, let it be borne in mind that the very design of Scripture, the very purpose for which it was given, was, in fact, to obviate all traditional teaching and its consequences. Tradition was to have no divine authority in the Church. It stands aside, a respectful handmaid if you please, to await the authority divine. It is a favourite argument with Rome, which she has often plead with much exultation, as a dilemma from which there is no escape, Where was your Testament before the Church? just as she asks, with the same effrontery, Where was your Church before Henry or Luther? We care not to answer questions that show more sophistry than logic; but we hesitate not to assert that, if there were Churches before our Gospels and Epistles were all issued, (and no one doubts that there were such—we can see it in the acts of the Apostles, if nowhere else,) yet these Churches proved, by their immediate aberrations from the oral gospel they had received, how little they could depend upon such a gospel, if they had not some authoritative standard—a standard that could not be liable to contradict to-morrow what it has uttered to-day. Their teaching had been traditional, *i. e.* oral, for tradition loses its character when it ceases to be oral; and by this oral teaching they had, in some of the most remarkable Churches, lost sight of the truth. Rome, Corinth, Galatia, stand forth prominent for their departure from the pure Gospel, and it was this erratic tendency that called forth the Apostolic reproof. It was error, therefore, that gave the first impulse, under God's providence, to the existence of our Testament; and this error, defeated by its early manifestations, has been thus overruled for an incalculable good. It has resulted in a Text Book for the whole Christian world, where truth is given as Nature spreads her flowers and her fruits; where system is hidden beneath the branches and foliage of a spreading vine that everywhere and at every height hangs its clusters to the reach.

Thus if that sophism, "Church before the Bible," contains a truth, it also contains its own condemnation. A Church was there, it is true, nay, Churches many and in noted places; and these could boast of founders, too, who had seen the Lord, and heard and known Him as He was. But this was no safeguard against error. Tradition failed to keep them in the path of safety. The Apostle had scarcely left his gathered flock, ere the wolf came in and perilled purity and unity alike. Hence those earnest appeals with which those early epistles abound. They were elicited by facts, which are indeed the reproach of those Churches, but which God allowed to prevail even then, that He might send the Word in its durable, tangible form, to be the possession and guide of His Church, the instrument of His Spirit until the end. Thus Gospels and Epistles were given indeed after Churches were gathered, after the Gospel had been actually preached, after it had been proclaimed, and when there were ministers even, apostles, prophets, evangelists, pastors, and teachers (Eph iv.) in their body; and these were sustained by a variety of gifts, tongues, prophecy, miracles—but, withal, error found admission, and where was the remedy? The Church of Rome, if any one could suggest that solution—*she* had no word to say, for it so happened that she herself was teeming with error, and besides the glaring fact of her comparative recency, the Christians of the East could never think of appealing to her as a standard for a faith that first dawned among themselves. It would be like carrying wood into the forest, indeed, to go to Rome for what they had at home. No, it was the same authority that had been the means of their conversion and their existence as a Church, that must also be the means of their reformation. St. Paul had begotten Churches in Christ, and he also regenerated them in Christ. His Epistles are a new baptism—a regeneration for a reproduction of the original man, cleared of its natural clogs and inherent impurities, and there we see and understand what the man in Christ Jesus is to be. The New Testament thus bears internal evidence that it is in fact a standard of reformation, exhibiting by antithesis all the points on which it is essential that Christians should unite. Whatever cannot be shown by this standard, does not belong to the essential. Every point of importance to unity is there pressed by the Apostle, and beyond that line we have no authority to go. We have no right to drag in matters upon which the Apostles have laid no stress, and if we have anywhere done so, it behoves us to review and revise. We have no authority but that sacred Book, that teaches us the deep things of the Spirit of Christ, and it is well to *fear* lest we preach another gospel than that. The Church herself must stand or fall by this; she has *received*, she has not *made* the rule—the rule was made for her, not by her, and made then when she needed its correcting power and authority to lead her aright. St. Paul and his fellow-disciples were only agents of the Spirit to indite our canon; and the Churches in receiving it, whether in parts or in whole, did not receive it to sit in judgment upon it—they received it as their judge. This is the true state of the case, and the Church, so far from being the judge, was itself to be judged by this. It was given as a rule, it was the rule of faith. It was given as the standard of appeal; and by setting forth the mind of St. Paul, or any other Apostle, it gives us the rule of faith. No council, no conclave, no synod, here sends forth its decrees. It is in every case an individual mind, in which we can see nothing but the earnestness of the Spirit of God, anxious for nothing but the honour of Christ. In that great theme it is absorbed, it is wholly lost. It knows nothing and will know nothing but Him—and for Him it speaks, for Him it labours, for Him it bears and forbears, for Him it pleads almost to the annihilation of self, for Him it lives, and for Him it would die. This was the great agent of the *first*, the *Apostolic* reformation, and it must be, too, the ceaseless standard for every other. By this we must renovate our faith, our systems, our Churches, from one generation to another, ever winding up the clock ere it is run down, and taking heed, whilst it points to the true hour *now*, it may also point to "*that* hour when the Son of Man cometh." C. F. C.

JERUSALEM.—Jerusalem, once the city of the great King, and so long comparatively depopulated, appears to be assuming a new aspect—to be changing its quiet, deserted aspect, to one indicative of business and prosperity. That its population should be awakening from their lethargy, and that, while other Turkish towns are falling into ruin and decay, it should be prospering in material wealth and enterprise, is cause of gratulation, in connection with the missions there established. No state of mind is more unfavourable to the reception of religion than that lethargy which has hitherto prevailed throughout the Holy Land, and which it has been the first effort of our missionaries to arouse. We see that various sects, incited to action by this new state of things, are seeking to avail themselves of it, by sending representatives to Jerusalem. It happens that the Jews especially are pressing thither in great numbers. To fully appreciate the value of this improvement, and the importance to be attached to the flocking thither of Jews from the various quarters of Europe, where they at least have come to a knowledge of the *essential* truths of Christianity, we may quote the following from a late traveller:

> Jerusalem, internally, gives no impression but that of filth, ruin, poverty, and degradation. There are two or three streets in the western or higher portion of the city which are tolerably clean, but all the others, to the very gates of the Holy Sepulchre, are channels of pestilence. The Jewish quarter, which is the largest, so sickened and disgusted me, that I should rather go the whole round of the city walls than pass through it a second time. The bazaars are poor compared with those of other Oriental cities of the same size, and the principal trade seems to be in rosaries, both Turkish and Christian, crosses, seals, amulets, and pieces of the Holy Sepulchre. The population, which may possibly reach 20,000, is apparently Jewish, for the most part; at least, I have been principally struck with the Hebrew face, in my walks. The number of Jews has increased considerably within a few years, and there is also quite a number, who, having been converted to Protestantism, were brought hither at the expense of English missionary societies, for the purpose of forming a Protestant community.

IN my humble opinion the noblest page in the statute-book of England is that which says no man shall be destitute. I wish to see a parallel page in the statute-book which shall say no man shall be ignorant.—*Sir John Pakington.*

## OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

*Audi alteram partem.*

*"Counsel and conversation is a second education, that improves all the virtues and corrects all the vices of the former, and of nature itself."*—CLARENDON.

*For The Churchman.*

### THE LAW OF THE PROHIBITORY LIQUOR ACT.

The prohibitory act of the State of New York "for the prevention of intemperance, pauperism, and crime," has been assailed by the public press, and by oral discussions of persons interested in the liquor trade, with extreme acrimony. Many professed friends of temperance, of the objects of the law, and some portions of the press ostensibly in favour of prohibition, have also joined in denouncing the late act as ill-advised, ill-timed, obscure, contradictory, unconstitutional, and void. Indeed, some have gone so far as to say that the act not only nullifies itself, but repeals all penalties enacted by prior laws against the liquor traffic, and opens the trade to all persons without limit or control.

That the numerous and powerful classes whose pecuniary interests are put in jeopardy by the act, should unite in attacking it in all its parts, supposed to be vulnerable, was to be expected. Their grounds of objection are so various, disjointed, and contradictory, as to render it certain that many of them do not understand the act, if indeed they have any desire to understand it. Their positions and arguments would seem to have been adopted under the influence of some of the "*bad liquor*" which one of their late advocates charged to be the great bane of their vocation.

But how is the course of the professed advocates of temperance to be accounted for? Their objections to the act are very similar to those of the liquor dealers. Perhaps in charity it may be taken for granted that they have not carefully examined the provisions of the act, but have taken their opinions of it upon trust from the representations of its avowed foes. That some of them have done so, is admitted by themselves.

The first section of the act forbids the sale, or keeping for sale, of intoxicating liquor, with one exception in favour of certain licensed persons as to selling, and another, that "this section shall not apply to liquor the right to sell which in this State is given by any law or treaty of the United States."

This latter provision makes no law, mars no law. Yet in this place it is judiciously inserted. Without it, the prohibitory act would, to that extent, be void, for the act of the United States is the supreme law of the land. It proves how careful the Legislature of the State have been in keeping within the limit of their constitutional power. They have boldly marched up to that limit, and they have gone no further. "Liquor the right to sell which in this State is given by any law or treaty of the United States," is liquor in, and *only* in, original casks or packages. When the original casks are broached or broken up, the liquor is under the protection of the laws of the United States no longer, but falls within the scope of the prohibitory act of the State. Such is clearly the letter of the law. That such also is the spirit of the law, and the intent of the Legislature, is manifest from other parts of the act.

Section 7th, in relation to liquors claimed under seizure, has this remarkable provision:—"Upon the trial of such claim, the Custom House certificate of importation, and proofs of marks on the casks or packages, corresponding thereto, shall not be received as sufficient evidence that the liquors contained in said casks or packages are those actually imported therein." Why? Plainly because liquors once removed from the custody of the United States, are no longer regarded as pure, but are taken and deemed to be adulterated, mixed and fixed for the trade. Liquor dealers know full well the worth of empty casks, with certificates, and undefaced marks of the Custom House officers upon them; and how many of such casks may be filled from one genuine cask of imported liquor, and palmed off upon the trade, in their cant phraseology, "as *neat* as imported," when they have adulterated and reduced it some seventy or eighty per cent.?

The twenty-second section, while it evinces the determination of the Legislature to exert its own power for the suppression of the sale of intoxicating liquors, exhibits its fixed purpose to abstain from the slightest appearance of infringing upon the powers delegated to the general government. Nothing in the act shall be construed to prevent "the importer of foreign liquors from *keeping*, or selling the same in the original packages, to any person authorized by this act to sell such liquor." Nor to authorize the seizure of liquors in bonded warehouses of the United States, nor to prevent imported liquors from being taken from such bonded warehouses to any place beyond the limits of this State.

In thus cautiously avoiding all collision with the power of the Federal Government, and at the same time carrying their prohibitory act up to the line of demarcation between the National and State jurisdiction, the Legislature of New York have given their constituents a law, which, if duly enforced, will do more to promote their happiness and prosperity than any other act upon the statute book. The low porter-house and the splendid club-house will alike fall within the range of its provisions.

"All liquor kept in violation of any provision or provisions of this act, shall be deemed, and is hereby declared to be, a public nuisance."—Sec. 25.

FRANKLIN.

PROGRESS OF BRITISH EMIGRATION TO CANADA.—The report of Mr. Buchanan, the British Government Emigration officer at Quebec, has just been received in this country, and as it contains facts worthy of being generally known, we gladly give them publicity. It appears that the number of passengers who arrived in Quebec last year was 53,183, which, compared with 1853, shows an increase of 16,484, or about 45 per cent., the emigration having been larger than in any previous year since 1847. Of this number, 18,175 sailed from England (three-fourths of them from Liverpool), 16,168 from Ireland, 6,446 from Scotland, 5,709 from Norway, 5,688 from Germany, and 857 from New Brunswick; but the emigration from Liverpool included 4,268 Irish, 727 Scotch, 4,163 Germans, 1,140 Norwegians and Swedes, and 58 Americans. Besides these, 295 Germans sailed from Hull, and 255 from Dublin. The average length of the voyage by British sailing vessels was forty-seven days, by continental vessels fifty-eight days, and by steamers from Liverpool sixteen days. Three vessels were lost, but no lives. Of the above number of emigrants, 3,195 were tradesmen and artizans, showing an increase of 1,637 on the previous year; 5,632 were farmers and farm servants; domestic servants, 117; clerks, 159; and unskilled labourers, 10,488. A considerable number of the English and Scotch emigrants were persons possessed of means. A letter from the Mayor of Port Hope is referred to as showing the satisfaction given by the female domestics sent there, and we are told that emigrants of this class, if of good character, cannot fail to be well provided for in Canada. As the facilities of the route, a water communication of 590 miles to Hamilton, and a railway of 465 miles from thence to Chicago, at a charge of £2 sterling, become better known, as well as the many advantages which Canada offers to the settler, there is likely to be an increase in the proportion of emigrants to that country, seeking the St. Lawrence route in preference to that through the United States. The establishment of ocean steamers is regarded by Mr. Buchanan as of the first importance for securing the better class of emigrants, who have only began to appreciate the advantages which Canada offers to men of capital. The large proportion of Irish emigrants last year is a notable feature in these statistics. The flow of emigration is now toward Canada rather than the United States, to which country the emigration last year shows a decline. This change of direction is partly owing to the growing appreciation of the eligibility of Canada as a field of emigration, and partly to the violence of the Know-Nothing party, whose intolerance of foreigners is repelling emigration from the United States, to which the Irish exodus has hitherto been chiefly directed.

SUCCESS rides on every hour; grapple it and you may win; but without a grapple it will never go with you.

## TABLE OF CHURCH SERVICE.

### AT THE OFFICE FOR HOLY COMMUNION.

| PARTS OF SERVICE. | HOW PERFORMED. | REASONS. |
|---|---|---|
| The first Lord's Prayer. | Kneeling and silent. | Because here the Lord's Prayer is the Priest's Prayer *alone.* |
| The Collects .... | Kneeling and silent. | For the same reason, as at Morning and Evening Prayer, the people taking the Prayers to themselves by a loud AMEN. |
| THE LESSONS. | | |
| I. The Law, or Ten Commandments. | Kneeling and silent, but the Response aloud. | Because you desire to show your fear and your humility, as the people of Israel trembled when they heard it at Mount Sinai. |
| II. The Epistle... | Permission to sit. . . | Because now you are delivered from the burden of the Law, and may listen to the Apostles of the Church. |
| III. The Gospel. | Standing, and singing the Antiphon. *Before*—"Glory be to Thee, O Lord." *After*—"Thanks be to Thee, O Lord." | Because you wish to do especial honour to the "good tidings" of Jesus Christ, this being more especially His gift. |
| The Nicene Creed. | Standing, and aloud with singing, if possible. | Because this is a great *Hymn* of the Catholic Church. [Observe the same postures of body as in the Apostles' Creed.] |
| The Sermon .... | Permission to sit. ... | Because you are neither *praying* nor *praising*, but hearing "the Word." |
| The Offertory ... | Standing and offering your Alms with reverence. (If poor, no need of *Alms*, but PRAY the rather.) | Because you are listening to sentences of Holy Writ, in the same way as at Morning and Evening Prayer. |
| The Exhortation and all addresses. | Standing and silent | Because you are listening to solemn commands from God conveyed by His Minister. |
| The Confession . | Kneeling and aloud. | Because, being in sin, you are opening your heart to God. |
| The Absolution. | Kneeling and silent | Because you are receiving God's pardon through His Priest, endued by Him with His authority to pronounce it. |
| The "comfortable words." | Kneeling, but the Responses aloud. | Because this part of the Service is of a mixed character, partly penitential, partly prayer. |
| The "Ter Sanctus." | At the words, "Holy holy, holy," rise and sing. | Because this is a Hymn—See Isaiah vi. 3; Rev. iv. 8. |
| Prayer of Access and the CONSECRATION. | Kneeling and silent. | Because these are the duties of the Priest alone. |
| The Reception. . | Without gloves. Into your hands. Kneeling and silent, except only saying Amen after the words—"Preserve thy body and soul unto everlasting life." | Because you are now the recipient of the Sacramental grace of God, through His Priest or Minister. |
| The Lord's Prayer. | Kneeling and aloud . | Because this is the Eucharistic "Lord's Prayer," and differs from the first, which was intercessional. |
| "Gloria in Excelsis." | Standing and aloud, with organ, singing. | Because it is the Great Hymn of Joy, following the example of our Lord.—Matt. xxvi. 30. |
| The Benediction | Kneeling and silent. | Because you are now again the recipient of the Blessing of God. |
| Before your departure. | Wait for the consumption of the remains of the Feast, and if called, go up to the Altar, and reverently join in their consumption. Then say a secret prayer, and depart. | Because it is not good to leave God's House in haste, and the Priest is commanded by the Rubric not to leave the Altar till all is consumed. |

### DAILY MORNING AND EVENING PRAYER.

| PARTS OF SERVICE | HOW PERFORMED. | REASONS. |
|---|---|---|
| First entrance into Church. | With reverence and silence, saying a secret prayer, *kneeling.* | Because the House of God is not a place for common talk. |
| Sentences and Exhortation. | Standing and silent . | Because you are listening to an announcement from God, delivered by His Minister. |
| Confession...... | Kneeling and aloud | Because you are acknowledging sin, and must do so in humility. |
| Absolution ..... | Kneeling and silent. | Because you are receiving the grace of a ministerial act, by our Lord's commission. |
| Lord's Prayer .. | Kneeling and aloud. | Because you are *praying*, therefore kneel, and aloud, because it is your own prayer as well as the Minister's. |
| All other Prayers and Collects. | Kneeling and silent. | Because you are *praying*, therefore kneel, and silent, because you are required only *mentally* to pray. |
| The Amen, after all Prayers. | Aloud ............ | Because you thereby make the prayer preceding, your own. |
| Psalms, Canticles, and Anthems. | Standing and aloud with organ, singing; not sitting, and merely rising at the "Gloria Patri." | Because you are praising God, and should do so with the best member you have—"singing merrily unto God your strength, and making a cheerful noise unto the God of Jacob."—Psalm lxxvi. |
| Creeds ........ | Standing ....... | Because you are making confession of your faith, and should do so openly. |
| | Aloud ........... | Because "*with the mouth* confession is made unto salvation." |
| | Sometimes with organ, singing. | Because the Creeds are the great *Hymns* of the Church. |
| | Turning to the East or Altar. | Because the EAST is the quarter from whence Jesus, the Dayspring from on high, (or Rising Sun,) hath visited us.—St. Luke i. 78. |
| Suffrages and all Responses | Kneeling, and people's part aloud. | Kneeling, because you are *praying*, and aloud, because the prayer of the Minister is imperfect without your voice to finish it. |
| The Lessons . . . | Permission to sit.... | Because you are not *praying* or *praising*, but merely listening to the Word of God. |
| At the Name of Jesus, whenever it occurs. | Bowing the head.... | Because you wish, when mentioning the *human* name, to remind yourself that Jesus is at the same time God—"Very God of very God." (*The Creed.*) |
| At your departure from Church. | Using a secret prayer and waiting in silence for a short time. | Because it is good to dwell on what has just passed, and indecent to go out in haste. It is the Lord's House. |

### THE LITANY.

On days when the Litany is appointed, remember that it is a *separate* service.

| PARTS OF SERVICE. | HOW PERFORMED. | REASONS. |
|---|---|---|
| The Litany, or General Supplication. | Kneeling, and alternately aloud, by Minister and people. | Because it is the most earnest form of intercession for sin which the Church offers to Almighty God. |

ADD THE FOLLOWING GENERAL RULE.

Be at Church and in your place, at least ten minutes before Service begins.

| | |
|---|---|
| I. For your own sake ......... | Because, by being late, you lose some of the most important portions of the Service, and miss the opportunity of saying a secret prayer before the public prayers begin. |
| II. For the sake of others....... | Because, by being late, you create a confusion in the church in getting to your place, disturb every one around you, and hinder their prayers. |
| III. For the sake of God....... | Because, by being late, you show a heart and spirit lukewarm in God's service, and diminish the glory due unto His Name. |

### THINGS TO BE AVOIDED, AS UNSEEMLY AND IRREVERENT AT CHURCH.

1. At your entrance into church, do not hold up your hat, or set and hold down your head, and pretend to say a prayer. It has no meaning of Christianity in it. *Kneel* when you say your initiatory prayer, and look toward God.

2. Do not, either at the commencement or at the termination of the service, make the church a place of recognition of friends. You have plenty of time to recognise friends beside the hour of prayer. Notice no one. Think only of what you are about to do.

3. Do not, either before service commences (if there is time), or when service ends, simper and talk, or look about you to see who is in church, or make remarks even in a whisper, but be altogether silent and meditate.

4. Do not ask questions of the sexton, as to what is to be done, who is to preach, what the name of the new clergyman is, &c., &c.,—but be silent—not a word—not a thought but for God and your prayers.

5. Do not walk up the church *arm in arm.* Do not come out of your places to let even ladies pass in. These are most unseemly things to do; they remind one of the ordinary conventional uses of profane societies, which ought to be dropped in the House of God. We are not wanted to be polite to each other—we are before the holy angels—we have only to adore God and think of our souls.

6. Avoid the use of *the fan* in church, at all times. During the heat of the summer, it is, no doubt, a great luxury. But we are not, in God's Holy Temple, to think of luxuries—rather of endurance and sacrifice. The practice is a most irreverent one. When we go to perform our solemn devotions to God, we are not to give way to self-indulgence. It is a profane familiarity in the presence of Him who "is greatly to be feared in the assembly of His saints."

### Management of our Church Youth.

We formerly noticed an important discussion, proceeding at Granville, Ohio, as to the mode by which the influences may be counteracted which at present pervert the minds of our Church youth, and militate against that due reverence essential to a proper appreciation of the ordinances of the Church, and the derival of benefit from the instruction of her teachers. We are happy to see this discussion still continued, and extended to the consideration of the causes by which those who have received the full advantage of Church instruction in their youth, so speedily lose all sense of the obligations in which they have been thus instructed, and place themselves beyond the sphere of ministerial reach. We find one venerable clergyman pointing to the following as a very prominent cause:

> Parents have entirely neglected their children, because they have thought that their neglect would be remedied by the Sunday-school teacher. The great cause of the youth of our day wandering at so early a period, not only from ministerial, but from all religious influence, was the neglect of their parents to train them up in the nurture and admonition of the Lord. Many parents were themselves not religious, and how could they train up their children in the ways of religion? They themselves knew nothing of the pleasures of religion, and therefore they had taken no interest in training up their children in her blessed ways. This was the principal cause of the evil complained of. Parents were most industrious in providing for the temporal wants of their children. They exerted every power to accumulate wealth, that their children may have the pleasure of revelling in riches over their graves, and they have therefore no power and no time left to attend to their moral and religious interests. These they entirely neglect. In the community in which he lived, remarkable for its order and decidedly religious character, there was evidence enough of the existence of the evil complained of, and that its cause was parental neglect. He recollected that Dr. Doddridge in a certain connection remarked, that if parents were faithful in training their children in the way of the Lord, we should have no need of churches or of preachers, so much importance did he attach to the pious training of children at home.

Thus we have set before us a very sufficient cause in operation, and one quite within control, and this in a statement not given as a casual opinion, but as the result of long experience and of profound reflection, and calculated utterly to confound those who are so ready to treat the common disrespect of youth to the sacred character of the ordinances of the Church, or at least the little influence with which these operate, as an inherent disposition, or as a necessary concomitant of republican institutions. In the conceptions of such men, due reverence is surely something slavish—a thing incompatible with full liberty. They are surely men who can never look beyond what is immediate and present, or labour and strive and hope for higher attainment, in the adoption of right principles of instruction.

Another speaker, a Principal of the Episcopal Female Seminary at Granville, goes yet further, and to the root of the matter. As the Great Apostle of the Gentiles asked, "How shall they hear without a preacher?" how truly may it not be asked, How are youth to be thus influenced unless parents acquaint themselves with the full import of religious truth, and have a lively sense of their own duty? He observes:

> One of the roots of the evil is, I think, the radical defect in female education which prevails. I may be charged with being a one-idea man, yet I cannot but state what my belief is, that the evil of our youths being at so early a period of life beyond ministerial and all other religious influence, is in a great measure traceable to a defect in the education of the mothers of our day. For what is that education? Is it calculated to make prudent and attentive mothers; or to lead them to follow fashion, and give more attention to society than to their home and children? That the latter is the main feature of the females of what is called the better class, is too true, and its cause is a mental frivolity induced by a defective education. A female with a well-stored and properly-trained mind would not be guilty of such frivolity. She would be able to protect herself against the baneful influence of idle fashion, and give herself to the work of training up her children in the way of wisdom and piety. She would make herself the associate of her children, and by this means her interest in them would be deepened and strengthened.

Plants uncultured will discover themselves hereafter in stunted shrubbery without flowers or fruitage. The mind untended, unministered to in those relations through which the grace of Heaven operates, will be loosed, with the first temptation, from all principle, and though, perchance, with correct formal doctrinal views, will never attain to the inspiration of a religious faith. The Rector of St. Luke's comes, in this discussion, to the premises from which these views proceed, to the proposition involved, and which individual experience as well as individual conscience shows to be capable of full demonstration. "The question before us," he says, "admits that the mind of youth may be trained differently from what it is. The inquiry is made, 'Why is it?' &c., as if a different state of things might exist."

The following is its elucidation:

> There is a way, obedience to which secures God's blessing, and the full development of man's religious nature, and that is the way pointed out by God in the constitution of things and in his word. What is God's way? First let us look at a few things in the nature of man. How feeble he is in the germ of existence, and the means of adaptedness to preserve and nourish him which God has provided, show where we are to look for the agency to lead him in the path of life. How admirably all is provided for in the mother, and the relations which both parents bear to their child. To them is committed, and especially to the mother, all the means for supplying the wants of the child, and hence the responsibility of the parents to the child. And this power of supplying the wants of the child gives the parents the influence and authority to lead him and guide him in the way of life, which could be derived from no other source. If we go to the word of God, we shall find that the same agency is pointed out there as the means to lead the child in the way he should go. But this point has been fully discussed, and I may not therefore consume time in enlarging upon it. I have said enough, however, to warrant the conclusion that Creation, Providence, and Grace, all teach that God's economy in regard to the child is, that he should be trained for usefulness and happiness by the parent, and I am one who firmly believes that if a child is trained up in the way he should go, he will not depart from it. I have an abiding conviction that God will fulfil his promise, and that every parent who is faithful in discharging his duties to his children, will have the satisfaction of seeing his children walking in the path of virtue and religion.

The father has in this his especial duties, and these of no insignificant character. The Rector of St. John's, Lancaster, well asks, "What can a mother do, when the influence of the father is opposed to the proper training of the children?" We are happy to find the Rector of St. Paul's (Marion) reference to the responsibility of the Church:

> The Church has this responsibility as well as the parent; not, indeed, like the parent as a principal, but in a secondary relation. The minister, as the servant of the Church, has also a responsibility in reference to the Sunday-school, although simply a human institution. The child is originally and principally committed to the parent, but the parent with his child is committed, by a divine appointment, to the ministry, and the ministry are thus made responsible in a degree for the training of the child, as well as for the instruction of the parent. This is the position in reference to this matter, taken by our branch of the Church, and by all other evangelical denominations. The Church has acknowledged her responsibility in relation to children by instituting means for their instruction.

Who shall say that were both agencies fully united, our Church youth would not be Christian youth, docility and reverence become their especial characteristics, and the influence of our holy faith be widely extended, and, with new encouragements to action, more efficiency be evinced in all the spheres of Church activity? We are indebted to the *Western Episcopalian* for the report; and the extended space it affords to the subject, no less than the thorough extent to which that subject has been canvassed, indicates the importance attached in the West to an evil which in the East we doubly feel.

### Bishop M'Ilvaine's Sermons.

It appears that a mutilated edition of Bishop M'Ilvaine's Sermons, reviewed in our columns some weeks ago, has been published in England. The *Clerical Journal* thus notices it:

> This is a reprint of part of a volume which has recently appeared in America, where it has been received with very different manifestations by the various parties in the Church. The edition published at New York contains twenty-two sermons, while the London one has only fifteen. Not having access to the former, we cannot precisely say on what discourses the scissors of the English editor have fallen; but from the reviews of the American papers, we presume that those regarding the Sacraments and other controverted matters have experienced their summary jurisdiction. There is not a word of preface or introduction to explain these matters, and if we had not seen the work noticed in the New York *Churchman* we should have been ignorant that any such Procrustean process had been applied to the volume. We do not understand by what principle this mutilation of an author can be defended. The sermons are apparently published by the Bishop as a whole, as the title indicates. Now if in twenty-two sermons his ideas of "the Truth and the Life" are conveyed, how can a fair notion of them be given in fifteen? The completeness of the intellectual edifice is destroyed, and, instead of giving our critical attention to the work of the architect as a whole, we are obliged to confine it to a part.
>
> Looked at, then, not as a body of divinity, but as a collection of sermons, this volume gives us a high idea of the preaching powers of the Bishop, and well accounts for the affectionate reverence entertained for him by a large circle of friends in his own country. Christian truths are handled with a life and earnestness, which contrast strongly with the dulness of many pulpit performances. We can readily see how a Bishop who delivers such sermons, and is correspondingly active in his pastoral duties, must make great progress in all that the episcopal office contemplates. The sinner is aroused and alarmed, and then his fears are allayed by evangelical promises; the believer is edified, not by the application of spiritual flatteries, but by a faithful exhibition of his privileges and prospects. The subjects of the volume are the following; and perhaps the reader may be able to give a shrewd guess at the titles of those which are excluded, from these which remain:—the True Estimate of Life; the Nature and Condemnation of Sin; the Great Feast and the Vain Excuse; Human Life, the Night-time; Faith; God manifested in Christ; Faith appropriating the Atonement; the Christian unworldly; Christian Progress; the Church, the World's Light; What constitutes the Church; Christ in the Church; the Blessedness of the Dead in Christ; the Resurrection of Christ; the Resurrection of the Saints. We think the volume would be profitably read by those of our clergy who take an interest in their preaching, and wish to embrace every opportunity of improving it. Some new ideas as to style and the modes of exhibiting the commonplace truths of Christianity will be given them.
>
> Not having the whole of the Bishop's original volume, we cannot judge correctly of the grounds of dislike expressed by some of the American literary organs; but we can gather that he is a Low Churchman, and does not come up to some persons' views of orthodoxy on the Church and the Sacraments. We think it will be interesting to our readers to see how the sermons are reviewed by the High party in America, and we therefore give the following extracts from the *Churchman* of March 15. The whole review occupies more than two columns of the paper, which is a broadside after the pattern of our own *Times.*

The *Journal* then quotes a considerable portion of our review—not attempting to controvert any of our positions, but simply remarking upon our "strong expressions," as being calculated, it thinks, to excite a curiosity to see the volume of a Bishop which could have provoked them.

But why have they, in England, found it necessary to leave out *seven* of the Sermons? The only reason we can conceive of is, that they were too heterodox for even Low Churchmen in *England*, whose publisher it is that has issued them! If this be the case—and it is certainly a most natural inference—it is a highly significant fact, and one that bears out most decidedly what we said in their condemnation.

THE APOSTOLICAL SUCCESSION.—There is an individual called Mr. Grayson, who, though regarding Episcopacy as vital to the efficient spread of the Gospel, yet adheres to a communion that, to use the words of the *Church Herald* of Vicksburg, Miss., "adopted it merely as an expedient." Regarding Bishops as successors of the Apostles, and being in this an Episcopalian, he yet requires, before he will unite with the Church, that a successive list of ordinations be made out. As our contemporary justly remarks:

> *Unquestionably a list of ordinations is one thing*; and a list of *successive Bishops* is another and totally different thing. The former, as we have repeatedly admitted in our columns, we do not possess. Nor has any writer in the Church, of any respectability, ever contended, when the point was directly presented and the distinction between a list of ordinations and a list of successive Bishops had in mind, for the existence of the former. What we say is, that we have not now any record, or history of the names of Bishops who were ordained in regular succession, one by the other, up to the Apostles' days. No such list has been preserved—none such exists. But this admission does not militate in the slightest degree against *the fact of such a succession.* Nor does it follow that because a list of successive Bishops, that is, of Bishops who succeeded each other in the same See, is not the same with a list of successive ordinations, therefore a list of such successive Bishops affords no proof of there having been such successive ordinations, and is a fradulent imposition when attempted to be used for that end. The argument is a *non sequitur.*

The two positions then taken are:

> 1. That while we admit we have no entire list of the names of Bishops consecrated in successive ordinations from the Apostles, yet we have abundant proof of the fact of such successive ordinations, which would not be in the least strengthened by the existence, as it is not in the least weakened by the absence, of such a list.
>
> 2. That while we admit that the list of successive Bishops is not a list of Bishops successively ordained one by the other in regular descent, yet we assert that such a list of successive Bishops is an invincible proof of the fact of such successive ordinations, though the list of the latter has not been preserved; and is not therefore "a fraud and imposition," as alleged, when used to establish the existence of a succession of Bishops from the Apostles, consecrated in regular order, from them to the present Episcopal Bishops.

What makes the discussion interesting between Mr. Grayson and the Rector of St. John's Church, Mobile, is that the former has admitted certain propositions, which men of less learning and candour, who have written on this subject, have denied. "The tactual connection," says our contemporary, "in further commenting on this discussion, "means nothing more than that each Bishop, from the Apostles' days down to ours, has been *ordained* by another precedent Bishop; ordination being performed by the laying on of hands of Bishops. If the Church has the exclusive power of self-perpetuation, and the right of ordination attaches regularly to the Episcopal office, it follows that if there is a Church, and if there are Bishops, the latter have been legitimately created in regular succession, otherwise the Church has *not* the exclusive power of self-perpetuation, nor does the right of ordination belong to Bishops." Now, Mr. Grayson by admission holds "that the right of ordination attaches regularly to the Episcopal office;" and considers "the Church to be a positive institution of God, possessed of the exclusive power of self-perpetuation." What more is required?

A UNIVERSALIST'S THOUGHTS ON THE USE OF A LITURGY.—Horace Greeley, of the N. Y. *Tribune*, who recently sailed for Europe in the *Asia*, thus speaks, in his editorial correspondence to that paper, of the use of the English Liturgy at sea:—

> I liked to hear the bell ring for worship on Sunday morning, and all the seamen not on duty thereupon march in, in their clean, smart blue jackets, Prayer Book in hand, and take their seats in the dining saloon. Soon the passengers also were assembled, and the Captain read appropriately the Morning Service of the Church of England, a majority of the assemblage uniting in the responses audibly, and nearly all, I presume, in spirit. . . . . I think a Liturgy never commends itself more forcibly than on such occasions as this; and I would suggest that each denomination *should* provide itself with complete forms of worship, with a view to their use by gatherings of lay members, when no clergyman or other extempore leader of worship may be present.

LIBERTY IN TURKEY.—There is one misgiving prevalent in respect to the introduction of the projected reforms in Turkey, and this is, that the firmans of the Sultan will fail to be carried out, through the religious prejudices of the Mahometans, which have become rooted in them with the strength of ages. Instances are transpiring in which even local tribunals fail to comply with such regulations as have already been promulgated in favour of Christians; and pachas, in respect to the sanctity of Christian worship, and of places of Christian sepulture, have exhibited conduct worthy of the palmiest days of Mahometan barbarity.

FALSEHOOD is never so successful as when she baits her hook with truth; and no opinions so fatally mislead us as those that are not wholly wrong, as no watches so effectually deceive the wearers as those that are sometimes right.—*Colton.*

*For The Churchman.*

**MISERE MEI.**

BY ANNIE CHAMBERS BRADFORD.

Here, by the sounding sea,
My knees, O God, I bend,
And while the chanting waves to Thee
Their solemn worship send,
In humble penitence I pray,
That I be heard, as well as they.

They that Thy holy will
Placed in the ocean's palaces to dwell,
Dare never to transgress Thy right decree,
But ever do Thine awful bidding well,
Thundering amid Thy storms, or, still and dumb,
Heeding the mandate—Hither shall ye come!

And the glad voice they send,
Up to Thy throne amid the holy skies,
Passeth unchallenged through the pearly gates,
To blend with Heaven's seraphic harmonies,
And certify that Nature's "awful mirth"
Proves Thou hast still a witness on the earth.

But I,—I, who had strayed
Far from the peaceful paths that lead to thee,
Gathering the Sodom-fruit of earthly joy,
Forgetful that it grew by Sin's Dead Sea,—
How will mine accents, trembling, low, and grieved,
'Mid Nature's joyful anthems be received?

I, whom Thy mighty hand
Fashioned in Thine own image, and endowed
With Thine immortal spirit, unto gods
My feebleness erected low have bowed,
Laying on earthly altars fruits and flowers
Thou hadst demanded for Thy heavenly bowers.

Oh, Father! all are gone!
Low in the dust my cherished idols lie,
And spirit-asphodels I should have kept
For Thee, amid the bright wrecks droop and die!
Send rain and sunshine! Let my blossoms spring!
Peace-offerings I may yet unto Thee bring!

Teach me to heed each tone
Spoken by bird, and flower, and wind, and sea,—
Teach my torn heart each wish, and hope, and joy,
That stirs its depths, to consecrate to Thee;
So, when the sea and earth give up their dead,
Thy blessing, Lord! may rest upon my head!

*Texas*, April, 1855.

## FOR THE YOUNG.

**ASCENSION DAY.**

"Are the forty days between Easter and the Ascension all considered as Easterly?" Willie inquired.

"Yes; the whole season is one of more than ordinary gladness, though indeed, even now, a thought almost mournful rises in my mind, as the time for His departure out of the world, who has blessed us so greatly, approaches. I am always ready to cry out, with the 'Christian Year,'—

'My Saviour, can it ever be,
That I should gain by losing Thee?'

There seems to me a more chastened, more unearthly joy on the Festival of the Ascension; a joy, rather looking forward to the time when we, too, shall be set free, than anything else; a longing, an aspiring after blessings unattainable on earth; a yearning after eternal life, which, one day, God will assuredly answer with fulfilment. The Collect chimes in exactly with my feeling, when it says that, 'like as we do believe Thy Only Begotten Son, our Lord Jesus Christ, to have ascended into the heavens; so we may also, in heart and mind, thither ascend, and with him continually dwell.'

"The brief account of the Ascension is given in the second morning Lesson, as narrated by St. Luke; how our Blessed Lord, after 'opening the understanding' of His disciples, and teaching them, for the last time, in visible bodily presence, led them out as far as Bethany, lifted up His hands, and blessed them; and even while in this gracious and loving act, 'He was parted from them, and carried up into Heaven.' In the Acts, St. Luke tells us that a cloud received Him out of their sight, and that two angels clothed in white appeared to the astonished disciples, saying, 'Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken from you into Heaven, shall so come in like manner as you have seen Him go into Heaven.' This passage is appointed for the Epistle, and the Gospel contains St. Mark's account of the same event, which is briefer; for he merely says that the Lord was received up into Heaven, and sat on the right hand of God."

"Does not St. Matthew say anything about the Ascension?" Willie asked. "I can see nothing."

"No; he leaves off with some of our Lord's last words; but makes no mention of the Ascension. The other Proper Lessons are Deut. x., which tells of Moses on the Mount,—a type of Christ's Ascension; and the second chapter of the second Book of Kings, which contains the history of Elijah's being taken up by a whirlwind into Heaven,—also a type of his Master's departure. The Evensong second Lesson, from the fourth of Ephesians, teaches us how we may, 'in heart and mind,' ascend with Him, by putting away every thing that is sinful and unholy, and putting on the new man.

"The Proper Psalms are all of a joyous triumphant character: the eighth telling how God has 'set His Glory above the heavens:' the fifteenth asking, 'Who shall rest upon His holy hill?' and the twenty-first exclaiming, 'Be Thou exalted, Lord, in Thine own strength.' For the Evensong, we have that glorious Psalm, the twenty-fourth: 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in;' the forty-seventh, which seems actually to describe the Ascension: 'God is gone up with a merry noise;' and the hundred and eighth: 'Set up Thyself, O God, above the Heaven, and Thy Glory above all the earth.'

"You were asking me about the history of Venice the other day, Willie. Well, formerly, Ascension Day was a very great day there. The Doge used to go forth with great pomp in his state barge, surrounded by all the nobles, and, indeed, nearly all the inhabitants of Venice; and then, after due solemnities, he cast a ring into the ocean, pronouncing the words, 'Desponsamus te, Mare, in signum perpetui dominii'—that is, We espouse thee, O sea, in testimony of our perpetual dominion over thee.' But this is only earthly dominion, and, as is beautifully said in a sermon for Ascension Day, 'Heaven is the very mystery of this day's festival. What have we any more to do,' the same sermon says, 'with earth, or the things of earth, its cares or its sorrows, its pleasures or its vanities, its emptiness or its fulness, whose Head is in Heaven? Where else should the members be? The Redeemer is there; where else the redeemed? Henceforth the blue sky tells us not only of the deep, boundless, all-unfolding love of God; or the stars, that they were made by our Father's hand; or the sun, of that Sun from whose heat nothing is hidden, nor doth He cover Himself with a cloud, that our prayers should not pass through; but the sky tells us how the Kingdom of Heaven has been opened to all believers, and sun and moon how, above them both, He, the Lord God Omnipotent reigneth, He to whom all power is given in Heaven and earth, the Son of God, yet the Son of man!'

"The concluding words are so admirable a summing up of the Lesson of this great day, that I must read them to you.

"'Let not cares, riches, or pleasures of this world, choke the heart, which was formed to contain the love of God. Pray, and all is thine. Thine is God Himself, who teacheth thee to pray for Himself. To pray is to go forth from earth, and to live in Heaven. Learn to commend thy daily acts to God; so shall the dry every-day duties of common life be steps to Heaven, and lift thy heart thither. Commend thyself to God in moments of leisure; so shall thy rest be a rest in God, and conduct thee to thine Everlasting Rest. He, thy Head, is above: shall thy heart be any more below?

"'Our Saviour! of ourselves we cannot love Thee, cannot follow Thee, cannot cleave unto Thee; but Thou didst come down that we might love Thee, didst ascend that we might follow Thee, didst bind us around Thee as Thy girdle, that we might be held fast unto Thee. Thou who hast loved us, make us love Thee; Thou who hast sought us, make us to seek Thee; Thou who when lost, didst find us, be Thou thyself the Way, that we may find Thee, and be found in Thee, our Only Hope, and our Everlasting Joy.'

"There is an interval of ten days after the Ascension, and then comes Whitsuntide, the Feast of the Holy Ghost."—*Cousin Eustace.*

**DUTY TO INFERIORS.**

You are of course familiar with the well-known image of the body given by St. Paul. I have already alluded to it in this letter. He describes the Church as a body, with Christ Jesus its one head, and all Christians the members; and while he says, that "if one member be honoured, all the members should rejoice with it," whereby we learn the necessity of sympathy, obedience, and love, from the lower to the higher,—he also says, "if one member suffer, all the members suffer with it;" whereby we learn, on the counterpart, the necessity of sympathy, and protection, and charity, from the higher to the lower. And, again, while he says, "If the foot shall say, Because I am not the hand, I am not of the body, is it not therefore of the body;" whereby he means to instruct us in the necessity of the inferior members adhering to the unity of the body, otherwise they perish: yet, he also says, "The head cannot say to the feet, I have no need of you;" whereby, on the counterpart, he means to instruct us, that, if you, the superior members, discard the feet the inferior members, you so mutilate the body that it ceases to be itself, and you all perish together. Now, this is the lesson that I wish to point out for you—the same lesson as the holy Apostle,—the necessity of the superior orders amongst us—whether the superiority be in power, or birth, or station, or money—performing rightly their duties to the inferior, otherwise arises the destruction of the whole.

How, in the course of your reading history, have you observed concerning insurrections, rebellions, and revolutions? Of course, you observe, from the very names given to those crimes, that they are the attempts of the feet against the head; but, have you not further observed, that the feet would never have thought of these things, had it not been that the head, the eye, and the hand, had, by their actions, signified that they cared not any longer for the feet? Men are proud and domineering as masters; proud and self-sufficient as nobles; proud and self-seeking as the rich; and thus they have, by a long course of neglect, and want of sympathy between themselves and the lower parts of the body, separated and torn them off, and they no longer feel as if they were of the same body. Their interests and their condition seem all so different, that they have lost sight of the bond of unity, and are, separate, the one contending against the other. Read the reign of Henry VIII. carefully; observe how the selfish tyranny of that monarch, and the robberies of the poor and the Church of which he was guilty, the destruction of the monasteries, and the alienation of the Church lands to profane purposes, which previously supported the poor; observe how all that iniquity paved the way, in spite of some show of religion in the intervening reigns, for the civil war of Charles I. and the dethronement and murder of that unfortunate king. You see clearly, however great was the wickedness and monstrous crime of Cromwell and his crew, and however sinful was the rebellion of the people against God's anointed; yet, of a certainty, the crime began, and the wickedness had its seed, in the selfishness of the aristocracy, the unjust tyranny of the crown, and the corrupt practices of the higher orders generally, which, for many years preceding, destroyed the sympathy between the different portions of the body politic. Read, again, the history of the French Revolution in the close of the last century. The same profligacy of the nobles, and selfishness of the king, the rapacity of public men, and the same vice of a sensual court, preceded, and was the cause of the rebellion of the people, as in our own history. If the *head*, the *eye*, and the *hand*, *will* persevere in saying, or in acting, as though they said, "We have nothing to do with the feet," the feet, in their turn, will say, "We have nothing to do with the head, the eye, and the hand." The consequence is inevitable.

You see now before you revolutions and rebellions, as many as there are countries (I write in the year 1848). You can hardly take up the map of Europe, and point out the government where there is not rebellion against it, and a murmuring, discontented people. Even among ourselves, as yet safe, still there is danger. What do Chartists mean, and Socialists? though as yet powerless, still they are signs of the times, and point to something wrong in the performance of the duties of the higher orders of our country toward them, the lower. *Sympathy* is wanting. Love of the brethren as one body is wanting. Palaces of the rich spring up, but no cottages for the poor. A nobleman builds a magnificent castle, but he forgets the Church; he maintains a groom of the chambers, but no priest; he gives banquets of luxurious entertainment to the choice friends of his own order, but the poor never behold the interior of his hall; rents from the labouring and the toiling he receives; tithes to the service of God he withholds. The end is clear to all, except to those who are in the midst of the cloud of their own raising. If it be impossible that a body should exist, wherein the whole circulation of the blood is confined to the upper extremities, and never descends to the feet, so it is impossible that a body politic, a Church, or a government, can long exist, wherein the riches of the land, the blessings of God's gifts, the light of knowledge, and the means of the Spirit of grace, are drawn up into a small focus of eight or ten thousand, while the millions are left naked, destitute, and despairing. "Should the storm reach us—the storm of the continental revolutions,—no policy but the popular policy will prevail. That principle must not be interpreted here as in France; but it must, at least, mean *the well-being of the people*, without whose gratitude and affections our boasted constitution will not long survive."*

But why say all this to you as children? I say it, because as men and women you will be called on very shortly to play your parts in this rebellious world. I say it, that your minds may be directed in time to your real conditions and prospects; that you may get rid of the habits of a bad age, indulging in pride and haughtiness, and want of sympathy between the rich and poor; that you may the more readily and watchfully resort to the great principle which the Church inculcates as the ground-work of your moral conduct towards your neighbour—"to do unto all men as you would they should do unto you."—*Bennett's Letters to My Children.*

WASHING THE FEET.—It is well known that for the first time within twenty years, the Easter of both Greek and Western Christians fell, by the numeration of their respective calendars, on the same season, and this while the plenipotentiaries of the great European powers were in the capital of Vienna as negotiators. It appears that the Emperor did not lose the opportunity of showing how humble an Emperor might become, in form at least, before the King of kings; the practice of washing the feet being undergone by himself and attendants in all its specialities. We have it thus described:

A long white cloth was spread over the knees of the twelve old men, concealing their legs and feet. The attendants, placing their hands under this cloth, removed the shoes and stockings of the whole twelve—leaving bare the aged feet, which had previously undergone sufficient ablution to be fit to be touched by the dainty fingers of a Kaiser. A priest, bearing a golden ewer half filled with water, and another priest holding a golden flagon also containing water, then proceeded to the real business of the morning. The Emperor knelt on his right knee, while the one attendant priest held the ewer under, and the other the flagon over, the foot to be honoured with the Imperial purification. The Emperor with his left hand sprinkled a little water from the ewer on the sole of the foot, while the priest poured a few drops from the flagon upon the instep. Then with his right hand the Emperor wiped the foot slightly with a towel and passed on to the next, performing the whole ceremony in somewhere less than three minutes. This done, his Majesty hung around the neck of each a little bag containing thirty pieces of silver of ten kreutzers each; and, amid the chanting of priests and choristers, and the sprinkling of incense, the ceremony was completed. The Emperor performed this part of the business, as well as every other, with gracefulness and self possession—giving one the idea of a man who thought nothing too unmeaning or too commonplace to be done well, if it were necessary or desirable to do it at all. On ordinary occasions a similar honour is rendered by the Empress to twelve poor women.

HE that hath revenge in his power and does not use it, is the great man.

* *Times* newspaper, Wednesday, October 18, 1848.

**ASCENSION DAY.**

We are shown with what divine benevolence and condescension our great Redeemer lingered upon earth, after His resurrection from the dead, for the further instruction of creatures, whose unparalleled ingratitude affords a remarkable contrast to the love and mercy of our holy Exemplar.

At each recurring season, either of rejoicing or humiliation, the wise and wholesome regulations of our Mother forcibly affect the feelings and understanding. In a world where so many obligations consume our time and distract our thoughts, the casual reading or hearing certain portions of Scripture cannot arrest the mind with power equal to that which a repetition of events relative to our redemption and its Author insensibly produces. Not permitted to wander at random along the paths of Christianity, our venerable Mother leadeth us through scenes consecrated by the birth, life, and death of the Messiah. With her, we pause beside Siloam's brook and the margin of Genesereth—ascend the Mount of Olives, that chosen spot of divine sequestration, while Bethpage and Bethany lie stretched at our feet. Sacred Palestine! In their ashes live thy cities and villages. Venerated Bethany! home of Lazarus, Martha, and Mary—where the gracious Saviour often abode, though mouldered and lost, thy memory is eternal!

As in the natural world light succeedeth darkness, thus the festivals of the Resurrection and Ascension throw beams of gladness back upon the dreary Lenten mourning. Therefore, gratitude and joy, repentance and sorrow, are prominent features in this glorious Church militant. Rescued from the boundless scope of thought into which the mind is too often wont to stray, the particular subject of meditation for each Sunday and holy day holds it in check, producing thereby more concentrated and useful reflections.

O! tell me, glowing Seraphim! who sung
Creation's dawn, when forth from chaos sprung
This beauteous rolling sphere—
Tell me a chant sublime to sing
Of Him, who strong from mortal shades retiring,
Immortal rose, ecstatic hope inspiring
To souls oppressed with wo and fear.

Tell how the vivid, bright Shekinah round
The ascending God its cloud of glory wound,
Majestic, soaring hence!
How inaccessible the blaze!
Sky's milky zone with brighter lustre firing,
And globes remote in brilliant circles tiring,
Veiling the dazzled vision's sense.

Tell of celestial pealing pæans rung,
In realms where myriad golden censers swung
Ambrosial incense round!
When captive, leading Sin and Death,
The martyr king victorious returning
His throne to fill, while spheres are burning,
And after trumpet notes their exeunt sound.

—*Joys and Sorrows of the Ecclesiastical Year.*

**A Scottish Bishop.**

[The following graphic sketch of some traits of the life of the late Bishop Low, is from *Chambers' Edinburgh Journal*:]

When the beautiful parish church of Leeds was consecrated in 1841, the figures of the Archbishop of York and the Bishop of Ripon were a conspicuous and interesting part of the spectacle; but they created less *sensation* than the tall and meagre, but venerable figure of another Bishop who accompanied them, and whose name and designation came upon the public ear with a feeling of comparative strangeness. It was, indeed, a somewhat bewildering novelty to most people present to hear that this ancient Prelate was a Scotch one—for, in the general unimportance of Scottish affairs in the south, even the fact of there being an Episcopal, though unestablished, Church maintaining its ground amongst the Presbyterian communions of the north, is scarcely known. So it was—the person in question was Dr. Low, Bishop of Ross, to all Clerical intents and purposes as much as Dr. Vernon Harcourt was Archbishop of York, though bearing no recognised secular rank or place under that designation. The sight of the northern Bishop, however, in his canonicals, taking part in an august ceremony, was nothing, after all, very remarkable. To have really appreciated the status and character of the man, it would have been necessary to go to a very different scene.

Can a southern reader put himself to the trouble of following me to the further shore of the Firth of Forth, where gray hills slope down to the sea, and the coast is studded at intervals of one or two miles with old-fashioned seaports, so grim, and worn, and dreary, that one would suppose that the mason's trowel had not been at work in any of them for a century? In one, called Pittenweem, perched for the most part on a cliff overhanging the waves, there is, on the verge of that cliff, an irregular old white building, which, on a little inquiry, you would find to be the patched-up remains of an ancient Priory. Enter it from a rude court on the land side, and you find merely one or two plain rooms, such as a second-class tradesman might occupy. A middle-aged woman shows you in; and in the homely parlour, between a table covered with books and a small fire, sits a thin old man, in faded, nay, to speak the honest truth, threadbare black clothes, of the cut of a former age. This, sir, is Bishop Low, at his studies, and the female who showed you in is his sole attendant. She has just removed the remains of a single haddock which formed his dinner; and if you come back in a few hours, you will find him enjoying the cup of weak tea which forms the only luxury of his home-life. He is a learned, diligent, and efficient prelate; also the acting pastor of a congregation which meets in the little unpretending chapel at the head of the avenue. But no palace, no carriage, no purple liveries, are his. In celibate simplicity he has lived for sixty years in this humble mansion, realizing rather the Bishops of the second than those of the nineteenth century; and out of an income of perhaps £250, sparing fully two-thirds for objects connected with religion. While denying himself all but the barest necessaries of life, and turning the envelopes of his correspondents to enclose his answers to them, this "Israelite indeed" has devoted £8,000 to the endowment of a Bishopric, and given nearly £3,000 more to other Ecclesiastical objects. Verily, his was a life and position of little external account in the world; yet it is not without its moral dignity and force. His is the glory of glories—that of being self-denying, as well as self-devoting, for the good of others.

The good Bishop died last January, somewhat over eighty-six years of age, and having been rather more than sixty-seven years an ordained clergyman. He considered himself, in March last year, when I saw him for the last time, as probably the clergyman of oldest standing in the island. He bore a character even more remarkable still, for he was the last survivor of the Scottish Episcopal Clergy who, on principle, declined to pray for the reigning family. It was certainly very curious to converse in 1854 with a minister who had professedly lived in obedience to Charles III.! He mentioned that such was his predicament for rather less than a year after his ordination in 1787—the Clergy of his Church only agreeing to pray for George III. and his family, after the death of the unfortunate Chevalier in the ensuing year. Now that Bishop Low is gone, our amiable Sovereign may have, I believe, the satisfaction of considering that there is not a living clergyman in her dominions who ever was professedly an enemy of her house, or the partizan of any rival claimant of the throne. But it may be a surprise to her to learn, that till the death of this very venerable person in January of the present year, she could not have had that satisfaction.

The good old man had seen many changes in his time; for in a country so progressive as ours, a public life of seventy years embraces not a little. When he came to minister in the east of Fife in 1790, he found a neighbourhood of resident gentry, whose style of life was comparatively simple and familiar. They all dined at four o'clock, and when a friend or two called in the forenoon, they were usually pressed to stay and partake of that meal; and thus much good-humoured sociality prevailed. In later times, the successors of these people dine at seven, and there is no intercourse except upon formal invitation. There is more elegance now, but it is attended with less good humour. Life seems altogether a more serious affair than it was then. In those days the Episcopal Church was only beginning to get clear of the penal statutes which had depressed it so much after it had lost its State connection and dignity at the Revolution. It has less than forty congregations, and only one in the whole diocese of Glasgow. Bishop Low lived to see the entire number tripled; while for the one then formed in the Glasgow diocese, there are now thirty. These facts seem to have general interest, as showing the advance of toleration amongst us.

**The Fall of Constantinople into the Hands of the Ottomans.**

[The following, which we extract from the current Number of the *Christian Remembrancer*, has a more than ordinary interest at the present moment, when the opinion prevails that Constantinople will again be Christian:]

For a hundred and fifty years the Ottomans had marked Constantinople for their own, and had waited. Long had been the waiting. Rapidly, and in hot and urgent haste, did the end arrive at last. All was at first peace and amity between the Ottoman and the Greek. The Greek even presumed to be the first to menace: the grand vizier, the friend of the Greeks, warned them of their madness in rousing the tiger before the time; but the words of Mahomet were still grave and courteous. The first year of his reign was almost over, and yet no signs were apparent to the Greeks of the fate which was drawing near. But in the winter, the tidings came to Constantine, that the Ottomans purposed to build a castle on the European shore of the Bosphorus, at its narrowest interval, and corresponding to one already built in Asia: that the site had been chosen at five miles distance from Constantinople, and the materials collected. Constantine remonstrated, but vainly. "No," said the Ottoman, "he meant nothing against Constantinople;—but he should build on his own ground, for his own purposes; and the next messenger who dared to interfere should be flayed alive!" The announcement and the message revealed to Constantine the greatness of the crisis; but not to his people. He would have drawn the sword, but they refused. "Amid hope and fear, the fears of the wise and the hopes of the credulous, the winter rolled away," while Mahomet was burning his lime, and felling his timber, and quarrying his stone, to be ready for the first days of spring. Spring came, and with it his busy masons and zealous officers; and the summer saw the Bosphorus commanded by a new Turkish castle, bearing, in its fantastic outline,* an augury and a memorial of the man and the faith, which were henceforth to reign along those shores. Still Mahomet spoke not of conquest: but he pulled down churches to build his towers, and his soldiers turned their horses into the cornfields under the walls of Constantinople, and slaughtered the peasants when they resisted. And he himself was eagerly and curiously questioning the cunning Hungarian engineer, whom the niggardness of the Greek arsenal had driven over to the Ottomans, about the powers of his art, and whether he could cast a cannon whose stroke should shatter the walls of Constantinople. "Of Constantinople or of Babylon!" answered the craftsman. His cannon was cast; a Venetian galley, whose topsail was not lowered to Mahomet's castle, was sunk to try its range, and the survivors from the wreck impaled and beheaded, as an earnest of the purposes for which the cannon was destined, and the mind of its employer towards the Christians. Winter came on again—the second winter. The foundry of the Hungarian engineer was kept in full work. The hugest cannon that had yet been imagined or cast, issued from his moulds, and Adrianople was terrified by its explosion when it was tested. As the time drew on, a fierce and savage impatience took possession of the terrible young man, who was preparing to seize what the greatest of his fathers had vainly longed for. He pried with feverish and dangerous suspicion into the thoughts and wishes of his soldiers and ministers. "Give me Constantinople; that is all I require of thee," was his ejaculation to his grand vizier, whom he had summoned, in the restlessness of a sleepless night, to warn him not to be drawn away, as his father and grandfather had been, by the bribes of the Greeks. So the winter passed with Mahomet, in anxious excitement, but in diligent and careful preparation. In Constantinople it passed, the last winter of the Christian empire, in dull and sluggish expectancy of evil—deepened by the gloom of dismal prophecies, which were repeated more frequently and more confidently—disturbed only by furious quarrels, of which religion was the watchword—enlightened by scarcely a gleam of hopefulness, of self-reliance, of purpose. The Emperor, in the maddening extremity of his helplessness, had consented once more to the submission, which the pride of the Popes was content to exact, from those who only gave it in distress, and never with sincerity. The Emperor had consented, but not the people of Constantinople. The Roman Union was celebrated in St. Sophia, but cursed in the streets and convents of the city. Christmas, and Lent, and Easter, were spent in the bitterness of party war, in which one side avowed its preference for the Moslem turban over the Cardinal's hat. And on the Friday after Easter, the Moslem appeared before the city, to take the boasters at their word, and to still the feuds of the two Churches in a common destruction.

Christendom was cold. The Pope, in spite of the submission of the Emperor, was offended and suspicious. In Constantinople itself, Constantine had made a muster of those who were willing and able to stand by him for their homes and churches. Out of that great city—the number has been preserved—they amounted to four thousand nine hundred and seventy-one! Those who defended Constantinople were not its own children, but foreign merchants and foreign adventurers. Out of the twelve posts of consequence around its walls, two only were held by Greeks; the other ten were commanded by Spanish, Italian, and German officers. To the last hour of the Greek empire, it was Christians who betrayed the cause of Christendom. While the flower of that mighty and enthusiastic host, which their determined and remorseless master had gathered round the walls, had been won from Christendom; "while the greatest part of Mahomet's pachas and Janissaries were the offspring of Christian parents;" Christians, who had their faith and their liberty to save, hung back, and refused to fight in company. The Genoese traders of Galata were bargaining for themselves with Mahomet, in the very height and crisis of the siege; and looked on without molesting him, when he dragged his barks under their fortifications, from the Bosphorus to the harbour. It was a Christian engineer who gave Mahomet his artillery;—but he was, perhaps, only a dull craftsman working for his bread;—it was a Christian ambassador in the camp of Mahomet, the ambassador of the great Hunyady, who instructed the awkward artillerymen how to breach the rampart.

It is some relief in this oppressive spectacle of blindness, of baseness, and of decay, to rest our eyes on the imperfect virtue and desolate end of the last Constantine. A brave man in a herd of cowards, yet even he did not deserve to save Constantinople; for he had sold his conscience and outraged his people, by purchasing the niggard aid of the Latins at the price of the humiliation of the Eastern Church. But he, at least, had taken his resolution to endure even to death, and that gave him nobleness. He calmly bore the insults of the fanatic and dastardly populace in the streets, who remembered only that he had suffered a Roman legate to profane by the Western ritual the altar of St. Sophia, and hooted him, while he was toiling against hope to save them. Then, when all was done; when, in spite of all, the Turks were in the harbour, and the walls had crumbled beneath their cannon; when the great breach was now ready at the gate of St. Romanus, and the last sun had set on an empire of eleven hundred years, he prepared to die, as one who bore the name and the crown of him who had been the first of Christian kings. All Christmas time, all Lent, all Eastertide, at Pentecost, on Ascension-day, there had been emptiness and solitude under the mighty dome of Justinian; since the Latin prelate had been there, the crowds of Greek worshippers had forsaken it, as delivered over to demons. Its midnight gloom was the fit refuge for a deserted emperor, when his soul came to seek for the last mournful moments of peace. All round the city, from the heights of Galata, along the bridge across the harbour, and in front of the city walls to the shore of Propontis, a dazzling blaze of illumination lighted up the Turkish lines; in the camp, and on the sea, festive lamps were hung out on tent, and mast, and yard-arm, and the shouts of exulting multitudes, proclaiming the greatness of the false prophet, and the victory of the morrow, rose fierce and wild on all sides through the night, while the last rite that Christians were to perform in St. Sophia was celebrated, the midnight communion of its doomed emperor. Humbled and meek in his fortitude, he earnestly craved, as his last request, the forgiveness of those from whom he was parting. Dawn found him in the breach, breasting the destroying storm. He bore up while the Genoese captain, Giustiniani, who had fought with him through the siege, remained by his side. He might, perhaps, have borne up successfully—but Giustiniani was at length wounded; whether from the agony of his wound, or, as others thought, from a despair which he could control no longer, the gallantest of the Italian captains left the breach; and when the stranger forsook him, Constantine sunk beneath his fate. He perished, unrecognised, by an unknown hand. A few hours afterwards, Mahomet rode through the gate, in which the heaps of corpses showed where the last fierce struggle for the perishing empire had taken place; and knew not that the Cæsar's was among them. It was found before evening; and, for the second time within ten years, the head of a Christian king was borne on a pike through the camp of the Ottomans.

* The outline of the walls was made to imitate the Arabic letters of the name of *Mohammed*. The three Ms, a round character in Arabic, were represented by three towers at unequal distances.

**The Church Up the Mississippi.**

[We find the following account of the state of our Missions up the Mississippi, in a letter of the Domestic Secretary, given in the May number of the *Spirit of Missions*:]

Those who have travelled on the Mississippi, especially when stemming a powerful current, as we did, will appreciate the importance of a good vessel and congenial converse. It was not until Saturday morning that we reached Memphis, where I landed, as well to spend the Sunday as in the hope of meeting the good Bishop of Tennessee. In this last hope I was disappointed, but found from him a note of cordial welcome; and in the kindness of the Rev. Dr. Page, who is, we are glad to say, about to resume the Rectorship of his Church, where he has so long laboured and been so much beloved, and the attentive kindness of the Rev. J. K. Stewart, of Rhode Island, officiating in the absence of the Bishop, as well as the kind hospitality of the Gaius of the Church of Memphis, I had a very pleasant sojourn. On Palm Sunday, April 1st, I preached in Calvary Church in the morning, on the subject of Missions, and in the evening, with the Rev. Mr. Stewart, addressed the young men with a special view to the claims of the Ministry, and the want of labourers for the Church and her Missionary fields.

The position of Memphis, in reference to the river trade, and her future connection by railroad with the Atlantic border and the interior of Arkansas, gives promise of rapid growth and no small importance. It must be a strong-hold for the Church, and a valuable centre and source of influence and power for good.

Leaving Memphis on Monday morning, in the excellent Louisville packet "David White," I was particularly fortunate in finding agreeable and pleasant company, and, on Tuesday, reached the mouth of the Ohio River and landed at Cairo, with a view to reaching home by the more rapid means of railroad communication, if possible, by Easter. At Cairo I find the services of the Church have been performed by our Missionary in the vicinity, the Rev. Mr. Griswold; and learned from Col. Taylor, that the Cairo Company will give us lots for a church whenever we are ready to erect one.

I cannot leave the banks of the Mississippi without placing on record the profound impression made upon my mind, of the vastness of our Missionary field, and the greatness and solemnity of our work. At the mouth of the Ohio, after sailing slowly for day after day, and passing along the banks of Louisiana, Mississippi, Arkansas, Kentucky, Missouri, and Illinois, we had sailed one thousand miles, and yet seemed no nearer the source of the mighty river than when we left New Orleans. What a momentous bearing that river is to have upon the destinies of our country and our Church, who can venture to foretell? What changes a few coming years shall work along its banks and tributaries—what vast and untold treasures shall be borne along on its broad bosom and its swelling tide—what mighty multitudes of gathering millions shall navigate its waters, cross its streams, settle on its banks, build up its cities and towns, and give the tone and mould to its gathering and growing future—who can predict? That the Mississippi, with its streams, shall rule our destinies for weal or woe—who can doubt? The vastness, the solemnity, the sublimity, the awful urgency of our Domestic Missionary work, then, who can rightly estimate? Would that the trumpet tongue of some commissioned prophet, equal to the task, might but be heard through all our borders, rousing a slumbering Church, and drawing out the energies and prayers and stores of a highly favoured, but a forgetful and ungrateful people. May His loud voice of mercy and might, which of old could wake the dead and open sealed sepulchres, be heard and heeded everywhere among our ministers and people. We need His quickening spirit and His mighty power. O, may it be vouchsafed, abundantly, and everywhere!

## HEBDOMADARY.

THURSDAY, May 17.—*Ascension Day.*—This day is sometimes called Holy Thursday. Though its observance is not generally so strict, it yet ought to be regarded as a day set apart to religious duties not less than Christmas Day or Good Friday, and marked by a cessation from worldly business, and the reception of the Holy Communion.

Just as the death and resurrection of Christ are emblems of our death to sin and rising to righteousness in Holy Baptism; so the ascension of Christ is an indication to us that we should be in spirit continually ascending to Him. Though the body is on earth, the soul can ascend in prayer, morning, noon, and evening; in public, in private, in the family: and more especially in the Holy Communion, when to the call, "Lift up your hearts," we answer that "we lift them up unto the Lord," and we proceed with "Angels and Archangels, and all the company of Heaven" to laud and magnify God's holy name. Soon, if we die the death of the righteous, our soul and body will together ascend, and never more be parted from the Lord.

*Note.*—The Collect for the Ascension Day is used on the Friday morning and evening, and on the Saturday morning, next succeeding.

SATURDAY, May 19.—*St. Dunstan.*—St. Dunstan was of noble birth, and doubtless a proud and ambitious man; yet, in many ways, he fulfilled his priestly mission worthily. He was a native of Glastonbury, and was successively the counsellor and confessor of several kings. But Dunstan having in his office, as a Priest of God, severely rebuked King Edwy for his licentious life, the ungodly king banished him, and he remained in Flanders until Edgar became king, who immediately recalled Dunstan, and made him first Bishop of Worcester, then of London, and finally Archbishop of Canterbury. St. Dunstan, though he had royalty to heed, did not the less attend to the poorest of his flock, amongst whom he laboured indefatigably. At last, his health gave way, and he felt that he was dying. On the Feast of the Ascension he preached three times to the people, in the last sermon telling them that he was going from them. Then he chose a place for his burial, and the Saturday following, (the 19th of May, 988,) he expired in peace—the St. Ambrose of England.

SUNDAY, May 20.—*Sunday after Ascension Day.*—"This," writes Bishop Sparrow, "is called Expectation-week: for now the Apostles were earnestly expecting the fulfilment of our Lord's promise—'If I go away, I will send the Comforter to you.'"

They were left alone; they had no prospect in this world but trial and suffering, yet they rejoiced. God, who had taken again to Himself His blessed Son, and restored Him to His throne of glory, would take them in due time, would make them sharers of that glory; and meanwhile the Holy Ghost would comfort and uphold them. Now it is *our* turn to suffer. Our hope is that we shall be made partakers of Christ's glory in Heaven; and this hope, not less than the abiding presence of the Holy Spirit, sustains us in our trial. Lord, increase our faith!

# THE CHURCHMAN.

NEW YORK, MAY 17, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman.* All communications and articles concerning the paper to THE EDITOR of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

### To Correspondents.

With every respect for *A Lover of Order*, we deem it quite unnecessary to prolong the controversy about "Singing and Saying," seeing that he gives an application to the words, and to their prescription, which is quite beside the real question at issue, viz., the obligation to *sing* rather than *read* that which God inspired His servant David to compose as *song*, and the character of which no Rubrics, or other mere human injunctions, can ever change. The Psalms would still be songs, if all the Bishops and Priests in Christendom were to pronounce them otherwise.

We are much obliged to *Jane Street*. But we have not yet met with the pamphlet in question.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays.*

## NOTES OF THE WEEK.

—The brief notice we give, under our usual head, of the Free Church of St. John the Evangelist, in this city, will at least show how successful such attempts to establish those indispensable requisites for bringing the masses into Christ's fold may be made, when earnestly set about, and faithfully carried out. We know of no instance, indeed, where such has been the case, in which they have failed; nor is it likely we ever shall, if only the divine injunction, "Whatever thine hand findeth to do, do it with all thy might," be conscientiously complied with, and the work persevered with in faith. It is the Apostolic course; and when rightly pursued cannot fail of being blessed. It is an apt illustration of Christ's own parable, in which it is enjoined upon his ministers, that they even go into the highways and hedges, and compel them to come in, that His House may be filled; and it is the true means of giving effect to the prophetic call, to "let him that is athirst come, and whosoever will, to let him take of the water of life *freely*,"—as is said in another place, yea, "without money and without price,"—without pew-rents, or any other charge, that can prevent the Gospel grace being freely communicated. Several of the Bishops of our Church, it appears, have shown a warm interest in this experiment, and from all we can see, and from all we can learn, they will have every reason to be satisfied with its degree of success, and thereby encouraged to exhort some of their own Clergy to go and do likewise. It was with reference to this case, it will be remembered, that the project of a church as a memorial of the lamented Bishop Wainwright was set on foot, and which we trust will soon be accomplished, thus consolidating a most praiseworthy and successful missionary enterprise in our very midst, and securing a Free Church, for all time to come, to a populous and hitherto neglected district of our city.

—The Table of Divine Service we give elsewhere, with the Hints for Behaviour at Church, for which we are indebted to an eminent Divine, cannot be considered out of place, we think, when the complaint among earnest-minded Churchmen, both of the Clergy and Laity, is so loud, of the want of attention to such things as are there pointed out, in too many of our congregations. The fact, we believe, is that they are not thought about, and the young, especially, are not taught, with sufficient care, at least, what is their duty in the Public Worship of God, and what should be their demeanour in His Holy Temple. Too many go to church methodically, and engage in its Services mechanically. They hear, it is true, such solemn sentences continually rung in their ears as, "The Lord is in His Holy Temple, let all the earth keep silence before Him:" but they fail, too generally, may it not be feared, in realizing this. They also hear it proclaimed, that "In every place incense shall be offered unto His name, and a pure offering." They may even be taught to use that holy prayer, "Let the words of my mouth, and the meditation of my heart, be alway acceptable in Thy sight, O Lord, my strength and my Redeemer." Yet the idea of "incense," or any "pure offering"—or the meaning of "words of the mouth," or the reality of "meditation of the heart," may not be deemed worth while to bestow a serious thought upon. All may resolve itself into mere formality, or heedlessness; as the prevalent state of our congregations gives only too much reason to fear it does, in a great many instances. And yet it is a most awful matter thus to trifle with. Certainly if there is one thing in which, more than another, we should avoid being formal and heedless, it is that of the Worship of the Lord Almighty. For, let it never be forgotten, *God is not mocked.* What we do to him—in His Name and to His Service—must, above all things else, be done in sincerity and truth. The Ritual of our Church is expressly designed for this object. All its language is that of devotion—all its ceremonies are those of adoration—all its order is that of worship. There is a solemn significance in everything that is required to be said and done. And if these things are not regarded, there can be no sure ground of hope that religion has any root in the heart. How important, then, that the pastors of Christ's flock should carefully see to it.

—We give in another column a further account of an interesting and important discussion by the Clergy of Ohio, on the subject of the prevalent unmanageableness of the youth of the Church. The question started was—"Why is it that the youth of the present day get at an early period of life in a great measure, if not completely, beyond ministerial influence?" And the general conclusion seems to be, that while parents have much to answer for in the matter, there is only all the greater need for the Church to interfere—all the weightier obligation upon the Clergy to put forth their utmost energies, and to do so with faithfulness and constancy, as pastors of the whole flock, old as well as young, in order to bring them under her sanctifying influences. The complaint against our youth—our boys, more especially—that they have got "in a great measure, if not completely, beyond ministerial influence," is one that must be met with the most serious attention; for it involves what, if uncorrected, must endanger society itself. The "boy is father to the man;" and if in youth "ministerial influence" is powerless, what hope can there be of any due regard being paid to it in manhood? For, as a general rule, the proverb is only too true, that "just as the twig is bent the tree's inclined."

We have noticed the subject, it will be seen, under a particular phase, in a separate article; and the occasion of it, all must admit, only makes one's hopes so much the more faint and despairing, showing as it does with what indifference, with what trifling, certain of the Clergy of the miscalled "Evangelical" school are content to treat so fearful an evil. A Reverend newspaper contemporary of that school, it will be found, meets our suggestion that boys should here, as is the case elsewhere in the Catholic Church, be trained as choristers for our churches, with most misplaced jocularity about their refractoriness, as though the circumstance that is so much to be deplored by every Christian mind, of boys being "in a great measure, if not completely, beyond ministerial control," were only to be considered as a matter of jesting and pleasantry! What prospect, we say, can there really be of remedying so fearful an evil, when such is the spirit in which it is viewed by men who ought to grapple with it earnestly, devoutly, seriously: not with laughter, but rather with tears? How can they ever prepare the youth of their flock for the solemn ordinance of Confirmation, for instance, if such is their obstreperous condition, and their pastors only laugh at it?

The Clergy of Ohio, to whose proceedings we have alluded, to their honour be it spoken, are pursuing a very different course. They see, and feel, and acknowledge, the magnitude of the evil. As one of them observed, in the discussion of which we have given an account, "I think that ministers, by applying themselves to share at least the responsibility which they owe to them, as a part of their flock, may do much to remedy the present evil." And so do we. But they who, in the discharge of a plain though it may be a difficult duty, attempt to do so, must set about it in a very different spirit from that of their Reverend brother who can reconcile it to his conscience to substitute *editorial* for *ministerial* responsibilities, and in that capacity, at any rate, whatever he may do in the other, treat it all as a joke!

—There is something in the article of a respected contributor, which is concluded this week, under the title of "The Endless Beginning," liable perhaps to misapprehension, on account of the *liberal* idea that pervades it, as well with respect to the constitution as the organization of the Church,—understanding by this term that "One Catholic and Apostolic Church," which is emphatically expressed in our Creed, as that instituted by our Blessed Lord, and completed by His Apostles, acting under the guidance of the Holy Spirit, to be the depository of Divine Truth and the channel of Divine Grace. *As such* it can have no "endless beginning." Its faith is that "*once* delivered to the Saints"—that is, to the Church itself. That Faith was not left to be discovered at this time of day, or at any future time. It was "once delivered"—once for all. And instead, therefore, of any fresh "beginning" with it now, the true wisdom is, and the obvious duty too, to adhere to the "old paths—the ancient ways;" to go back for our knowledge to Apostolic times, and to seek for information from the Apostles' disciples, and *theirs*, the Fathers. It is quite true, of course, that Holy Scripture is the great standard of our Divine Truth, and that, as the article in question insists, "the Church herself must stand or fall by this; she has *received*, she has not *made* the rule—the rule was made for her, not by her, and made then when she needed its correcting power and authority to lead her aright." Yet it must have an interpreter, an elucidator, an arbitrator; and the Church has been empowered to act in that capacity herself. Even tradition, in a qualified sense, is not to be kept out of view in much that concerns the practical application of Holy Scripture, whose own canonical authority, indeed, is in some respect traditional. We must demur, therefore, to the remark, "Tradition was to have no divine authority in the Church." True, it may be a matter of opinion, to some extent, what *is* "divine authority." But certainly there is a good deal that has necessarily to be received upon tradition, and where the testimony, if not exactly "divine authority," is something very like it. And this is quite in accordance with our Thirty-fourth Article, which says:

> Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

These things are too apt, in this liberal age, to be forgotten. But they involve sacred, fundamental principles, which are not to be blotted out of the Church's book of remembrance, or even frittered away by individual Churchmen, whether clerical or lay. For our explanation of this, more in detail, we would refer to our articles, some short time since, on the Individual Right of Private Judgment, and some kindred subjects. Liberality is a very good thing in its place; but it must not be allowed to draw us aside from the true path—to make us oblivious of our professions or unfaithful to our obligations. If we are Churchmen, we must be so, not in name only, but in deed and in truth.

## THE BOYS OF THE CHURCH.

The difficulty of managing our boys is a general complaint. And yet it is an incontrovertible truth, that they who complain the most loudly, are they who have themselves most to blame that their boys are unmanageable. Parents are to blame;—they will not, at the seasonable moment, enforce their authority; and then, when they would fain do so, they find it has been lost,—they will not "train up a child in the way he should go," so that "when he is old he may not depart from it." Pastors are to blame;—they will not take the youth of their flock under their immediate care, in order to imbue their minds thoroughly with practical religious principles, and to see that they carry them out in their life and conversation. In too many cases, they will not even instruct them in, let alone endeavour to make an application of, the Church Catechism, which teaches them to "honour and succour their father and mother," "to submit themselves to all their governors, teachers, spiritual pastors, and masters," and "to order themselves lowly and reverently to all their betters." What difficulty would there ever be in managing boys, if they were only tutored thus, as the Church requires they should be, and as the Clergy are under a solemn obligation to see that they are? The Church claims, in this respect, to be the educator of her youthful members; yet her object is too often thwarted by the neglect of those on whom it is incumbent to take care that this is carried out. Education goes on not only without any influence from the Church, but often on principles directly antagonistic to it,—and so it becomes a most mischievous fallacy. "Every act of education," says Sewell, "throws us back upon a search for some communication from God, telling us what the human mind is, which we cannot see; giving us *positive rules* for combining our external circumstances, so that if these fail, we shall at least have the satisfaction of having acted in obedience to God; promising, moreover, the gift of some supernatural influence to work where we cannot penetrate, softening, and moulding, and bending to our touch, man's nature in the inmost recesses of his heart. Without this, education is a dream. It is empty speculation, guess-work, gambling, in which the best-planned schemes may fail, and the worst answer; and no consolation will remain for disappointment, and no satisfaction in success. And to obtain this, we must recur to Revelation; for Revelation we must go to the Apostles; for communication with the Apostles we must go to the Catholic Church." All this is right, as far as it goes. But we have begun to know "what the human mind is." And that which we all need—what the Clergy themselves especially need—in directing the education of our youth, is to obtain a fuller and better knowledge of it, always remembering, that *where we really "cannot penetrate,"* we must seek assistance from God, who will not fail to impart that which He has promised. At the same time let us not overlook what is plain and palpable. There is a science of the human mind which must be brought to bear on the moral and religious training of boys; and all who are called upon to educate, must learn and must apply it.

Nor is this view of education so exclusively the Church's own as may at first sight appear. A distinguished American, who had not, probably, the Church in his mind, and who would not, perhaps, acknowledge her authority if he had, thus virtually admits the principle on which that authority is based. "Knowledge," says Webster, "does not comprise all that is contained in the large term of *education*. The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be inspired: *a profound religious feeling is to be instilled*, and pure morality inculcated under all circumstances. All this is comprised in education." Yet where is all this to be got, in its integrity and efficiency, save through that Divine Revelation of which the Church is the witness and keeper?

The "more excellent way" in which the process is to be carried out, is through catechizing by the Clergy. "The Minister of every parish," it is enjoined, "shall diligently, upon *Sundays* and *Holy Days*, or on some other convenient occasions, openly in the church instruct or examine so many children of his parish as shall be sent unto him, as he shall think convenient, in some part of the Catechism." This, we say, is a duty binding upon the Clergy. And it was the opinion of the great and good Bishop Wilson, that this catechizing was "of more use to the souls both of the learned and ignorant, than the very best sermon from the pulpit,"—and more, "that the plainest sermon from the pulpit will not be understood by, nor profit any one, who has not been well instructed in the principles contained in the Church Catechism: so that our preaching," he adds, "is vain to all such, which I fear is often the case with a great part of our hearers." Archbishop Usher has made a similar confession, when he says, "Let us preach never so many sermons unto the people, our labour is but lost so long as the foundation is unlaid, and the first principles untaught, upon which all other doctrine must be builded."

More than this, a moral and religious discipline is needed, if we would have our youth of the Church trained up in the way in which they should go. It is the remark of Seneca, that "no evil propensity of the human heart is so powerful that it may not be subdued by *discipline*." And Holy Scripture bears witness to the same truth,—only showing and enjoining that it must be religious discipline. But how seldom, if ever, do we see it in operation now-a-days in our Church! What wonder, then, that boys, even the boys of the Church, are complained of as unmanageable! Their behaviour in the very Sanctuary itself attests, most strikingly and painfully, how utterly unheeded are all such influences. The jaunty air, the smirking face, with which its sacred portals are too generally entered, and the heedlessness, the irreverence which too often marks the demeanour of our youth in God's Holy Temple, and amidst its solemn Services, are unmistakable indications of the sad neglect under which they are suffering, and for which there is an awful accountability somewhere.

We have been led into these reflections by an objection which our Low Church contemporary at Philadelphia—echoing, it is to be feared, a prevailing sentiment of that pretentious and puritanical school—that it would be absurd to think of boys as choristers in our churches. The objection is thus expressed:—

> We certainly cannot make up our minds that "for sacred purposes" the "most legitimate voices" are "those of boys." To what portion of that large and not very unconspicuous portion of American society our contemporary's attention has been drawn, we cannot of course say, but we are confident, that if his researches had extended beyond the Anglo-Catholic training schools, in which the peasantry, according to Lord John Manners,
>
> ——bow before their Suzerain Prince,
> In vassal reverence,—
>
> if he had been taken in to view a troop of American boys, as they dash out of their school-house, or tumble about their play-grounds, almost the last thought he would have, would be of looping them up in surplice skirts, and attitudinizing them in pictorial humility behind the fretted screen of the Gothic Choir.

It is scarcely possible that there could, in connection with such a subject, be a severer condemnation on the Clergy of that school than one of their own body has thus passed upon them. Why, if our Church boys are of such a character, if they are thus refractory in the Sanctuary itself, thus uncontrollable in the very ordinances of religion, what, in the name of God, are those who are "set over them in the Lord" about? Is there no responsibility in that quarter? Or is it a light matter to see the lambs of Christ's flock thus "erring and straying from His ways,"—can it be a subject for such complacency, nay, such levity, as is manifested by this Clerical Editor in adducing such a disgraceful reason why they cannot be trained to sing the praises of God in His Public Worship! Surely there must be a most deplorable, a most awful state of unreality among them. We said nothing about "looping them up in surpliced skirts," nothing of "attitudinizing them in pictorial humility." These are the vulgar jestings with which our "Evangelical" contemporary can treat the sacred things of the Sanctuary. Here is a Clergyman who, in utter neglect, it must of course be, of his own legitimate and obligatory clerical duties, devotes his time to editing a newspaper, and has the audacity to stand forth and laugh at the idea of the boys of our congregations, by reason of their waywardness, being supposed fit to be engaged in a church choir,*—and this without one word of regret, one particle of apology, and with a sort of defiant affectation of utter unconsciousness that he, though with the solemn vows upon him of a shepherd of Christ's flock, has himself anything to do with, anything to answer for in so sad an affair; but can, probably, as contentedly as the refractory boys themselves, hug himself in his independence—laying the flattering unction to his soul, that, since he is "evangelical," all is right—thanking God, it may be, that he is not as some other men are—and going down to his house, whether from his newspaper office, or from God's Holy Temple, like the Pharisee of old, "justified rather than the other!" May we not, even in such a case as this, exclaim, *O tempora, O mores!*

## MUSIC IN THE SERVICES OF THE CHURCH.

We are induced, by certain communications we have received, to follow up our remarks of last week, on the use of the Psalms, as Songs, in Public Worship, by some observations on music generally in the Services of the Church.

It is to be mainly attributed, we believe, to the prevalence of puritanical prejudice among us Protestants, that the legitimate music of the Church, the whole theory of which may be traced back to the earliest periods of the Jewish dispensation, has been so much lost sight of. For worship has ever been accompanied by music. The first recorded act of acceptable worship after the fall, was one of sacrifice—sacrifice, as has been well observed, "connected with a type, expressing by an action what the first prophecy had declared by words;"† and this sacrifice was accompanied by singing and playing on instruments of music. And when God refused to accept the "burnt-offerings and the meat-offerings" of Israel (as related in the Book of Amos)—having detected, and rejecting, their hypocrisy—He said, "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols,"—clearly implying, that where the worship was sincere and heartfelt, such a medium of its performance was acceptable and pleasing. Not only triumph, gratitude, exultation, hope, but supplication and lamentation, have ever been developed, among the people of God, in religious song. This spirit is extended all along the Jewish history, until we find in David the finest and sublimest of sacred poetry, necessarily, and from its very character, combined with music. Nay, in those times of more intimate communion with God, there is every reason to believe that it was the almost exclusive medium by which both prayer and praise were offered up. "Every word of prayer," we read, "offered to the Deity, whether in their private or public devotion, was given in a kind of chant, which, although it may not come under the exact character of legitimate recitative, still bears the sound of song. So essential did they consider melody of voice towards rendering their devotions acceptable to God, and for increasing the force and energy of language, that when a lad was taken to learn Gemanah, the first question of the Rabbi to the parent was, "Has the boy a good tone?"*

And as a commentator on the Prayer Book has well remarked, "If the Jew had subjects for praise, shall the Christian be without them? If the sons of Asaph and the Levites sang in the *Temple*, shall the sons of God in Christ and the Ministers of the Holy Spirit be silent in the *Church?* No: we have full proof that the New Covenant is not inferior to the Old in the praises of God. The very first intimation of the Gospel was made by psalmody, 'for there was a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will towards men;' and many of those persons who were engaged in testifying to the coming of the Messiah, in receiving Him, or in announcing Him, gave vent to their feelings in a song."† So that, as is further observed, "holy songs were stamped as the character of the worship of God, in both His covenants. There is a choral principle throughout—human voices with the voices of musical instruments conjoined, in prayer and praise. We hear it in the voices of Moses and of Miriam; we hear it still more systematically in the harp of David; we hear it still more as a regular ordinance in the choirs of Solomon, and then, tracing it onwards in the Gospel, we hear the heavenly angels themselves testifying to the will of God in the Hallelujahs of eternity."

Going forward, therefore, to the Church of Christ, we find this medium of melody still carried out. There is abundant and most decisive proof that from its very earliest times, the chanting of psalms and hymns, with creeds and prayers, was the universal custom of the Church. Bingham, in his "Antiquities of the Christian Church," clearly shows this. And with regard to the musical service, we are not to understand anything like the metrical psalms and hymns now in use among us, for neither the Jews nor the primitive Christians had any such expedients, but were content with such as are given in the Bible. The Fathers adopted and enforced the same divine method of worshipping God. There is the clearest evidence to show, that St. Ignatius, the disciple of St. Peter, and the contemporary also of St. John, before the close of the first century, took pains to introduce it in the Services of the Church, and gradually it became the universal custom.

And however abused this might have been, with much also beside, by the Church of Rome, that would be no excuse for laying it aside; nor did the English Reformers ever intend so to do. Cranmer himself composed a Litany chant. And in the rules for psalmody, given in a work completed in the last year of Edward the Sixth's reign, entitled *Reformatio Legum Ecclesiasticarum*, the Clergy were directed to conform to them in such a manner as was most likely to recommend the Service and raise the devotion of the people—confining themselves to "plain song," keeping within the compass of a few notes, and avoiding all mere artistic strains and delicacies of music, so that the congregation might bear a part with the choir.

In our own Prayer Book full provision is made for pursuing the same heaven-born system, were it but legitimately and fairly carried out. There are the same Versicles, Canticles, Psalms, Creeds, and Litany, which have been *sung*, not *read*, for so many ages in the Christian Church—which the Reformers placed there to be *sung*, not *read*—and which we have the same means and the same reason for singing *now* as they had *then*. No time or circumstance can have altered its propriety or its necessity. The character of it all is precisely what it ever was; and the neglect of the musical service involves in several instances a positive and serious evil of its own,—the evil, namely, of a solemn *unreality*, not to say *mockery*. Language, or *reading*, let it be observed, is, organically, the lowest faculty of the mind in art. Music is the intermediate between it and God, and that which gives to language the wings, as it were, by which it may ascend to Heaven. Thus music is essential to adoration and praise. *Praise*, indeed, we all know, is *song;* and the praises prescribed in the Prayer Book are all designed and expressed for *singing*, not *reading*. So that when, in the *Te Deum*, for instance—that glorious *hymn* of the Church—which has been sung in her choirs for so many centuries, it is prosaically, almost unmeaningly, begun to be read: "We praise Thee, O God, we acknowledge Thee to be the Lord,"—we are guilty of a most palpable and most irreverent fiction. For *we do not therein praise God*—we only say we do. The use in the Christian Church of this glowing hymn of praise, which is ascribed to St. Ambrose, can be traced up to the middle of the sixth century, and only in comparatively modern times was ever such a thing heard of as its being *read*, instead of being *sung*. Equally glaring is the absurdity, not to say profanity, of reading the Canticles, the very term signifying *songs*. "O *sing* unto the Lord a new *song*"—yet we do nothing of the kind; we only *read* it. "It is a good thing to give thanks unto the Lord, and to *sing* praises unto Thy name, O Most Highest,"—and hence, too, when we *read* it, we belie its very words. In the very opening piece of all, at Morning Prayer, too generally is the false initiative at once taken—"O come, let us *sing* unto the Lord, let us heartily *rejoice* in the strength of our salvation;" whereas we ordinarily do no such thing as *sing* and *rejoice*, as it is there professed we will, but merely and most unmeaningly hear it read, or preached to us. As respects the Daily Service, indeed, in such of our churches as, under a sense of the solemn obligation so to do, essay to honour God by that Devotion, it is too generally the case that the whole thing, as respects the pledges of the Te Deum and the Canticles, is a mere pretence, there not being a single note of music, not even a cadence, in the whole Service, from the beginning to the end!

Now will any dare to contradict us when we declare, that *these things ought not so to be?* Everything connected with so solemn a thing as the Worship of God, should be a *reality;* and these things are obviously *unrealities*. They are *make-believes*—they are *shams*. There is no good in disguising it. And such being the case, it can never be pleasing to Him in whose Great Name, and to whose Divine Honour, it is professed to be done. The words of Bishop Beveridge will, in one sense at least, apply to this, as to any other act of unreality, when he says—and the thought expressed ought indeed to make us *real* in all we say and do—"Consider His infinite and all-searching knowledge, which looks through and through the most secret of our thoughts, ransacks every corner of the heart, ponders the most inward designs and ends of the soul in all a man's actions; and then consider that this is the God whom *thou hast to deal with in prayer;* the God who observes the postures, the frame and motion of thy mind, in all thy approaches to Him; and whose piercing eye it is impossible to elude or escape."

* The choir properly consists of both clergymen, laymen, and chorister boys, and should at least have six men and six boys, these being essential to the due performance of chants, services, and anthems.—*Dr. Hook.*
† Nicholls.

* Hirst's Music of the Church.
† Bennett's Principles of the Book of Common Prayer.

## COMMERCIAL INTERCOURSE.

The Church is by no means uninterested in the commercial intercourse of nations; for it is a means of facilitating and benefitting her inter-communion with distant parts of Christendom, and of aiding most materially her missionary efforts. Her influence, too, thus exercised, acts and reacts all around; and commerce itself is made a concomitant in her blessings. She goes in a spirit of peace and goodwill; and under her auspices and efficacy, when rightly exerted, a bond of brotherhood may the most readily and securely be established.

Nothing is so conducive to the commercial intercourse of nations, as a good understanding; for this is the foundation of that trust and confidence without which commerce is sure to be obstructed. It is the saying of Seneca, that "goodwill is the fountain of all benefits—nay, it is the benefit itself; or, at least, the stamp that makes it valuable and current." Nations may try to carry on a commercial intercourse without it; but it will not be of a nature which is mutually profitable, because it must almost of necessity be restrictive and repulsive. For where there is no goodwill, there is seldom any confidence. It is like the jealous man's disease—it sours all it takes. Jealousy, indeed, is one of the prominent features of such a case. Envy is another; which, if it did not burn itself in its own fire, and consume its own interests, before it could destroy those of its rivals, it would set the whole world on fire, and leave all around it miserable. At all times, and under all circumstances, such a state of things is to be avoided; but it is especially so, when a ripe and fertile season of action has arisen in any neighbouring State—when there is found the head to contrive, united with the hand to execute, plans and prospects for the good of all.

We have seen much of all this exemplified in the adoption of a liberal commercial policy by one of the leading States of Europe, yet standing alone therein, and wanting the sympathy, because denied the goodwill, of those surrounding States which that policy, could they only be induced to reciprocate it, would assuredly benefit no less than the other,—for, like mercy, "it blesseth him that gives, and him that takes." England, however, was not to be put out of humour with it by any such discouragements. She adopted it in the face of hostile tariffs on every side. Self-interest blinded her neighbours to the advantages it offered them, would they but participate in its operations, upon the just and reasonable principles of mutual concession. This feeling of self-interest became a case-hardened quality, for want of a better understanding. The continental nations stood aloof. They envied the power whom that policy was enriching and exalting far beyond anything that they could pretend to; but with their envy, there was, if not animosity, at least mistrust. They apprehended that it was only a device to gain an advantage over them; and thus nurturing their prejudices, and narrowing their perceptions, they repulsed the overtures which were made for their reciprocity, and thereby excluded themselves from any due participation in the great scheme of industrial and commercial beneficence so liberally set before them.

But at length, with one, and that the most powerful, of those hitherto jealous and mistrustful nations, circumstances having arisen to draw closer the bonds of amity with the exemplar of the policy in question, seeming goodwill is coming into active operation, and apparently removing the obstacles to a generous and judicious commercial reciprocity. France and England were never, to all appearance, in such friendly intercourse with each other, as they are at this moment. We only wish that the occasion of this was of a worthier character, and that he who has been, on one side, the principal in its arrangement was more deserving of confidence. For our part, we have the utmost mistrust in that intimacy which has so suddenly sprung up between two nations so long not only estranged from, but opposed to each other. The cause of it, in the first place, is not a happy one; nor are the principles on which it is proceeding sound or safe—politically and socially at least, whatever they may be commercially. And then no commercial interchange can be either permanent or profitable, where what is political and social may at any time fall to pieces. Were it otherwise, great things might certainly be expected from such an intercourse. To have the two most powerful nations of Europe going hand in hand in carrying out a liberal and enlightened policy of international trade, might be made conducive to the highest interests of the whole of that quarter of the globe, and to our own also as a necessary party to their transactions, either directly or indirectly. But the issues of the Eastern war must be awaited, to enable one to form any hopeful expectations. France, it must be admitted, had for some time been evincing a disposition to reciprocate with England her liberal commercial policy, and was experiencing the advantages of it. The alliance that now exists would advance this in no slight degree, were it based on any solid, any right foundation. But as it is not so, the prospect at present is dark and dubious.

Happy would it be, were the case more hopeful, even as respects commercial intercourse. For the influence would not long be confined to commerce: it must, in no long process of time, become a moral and social, at least, if not a religious influence also. And it is this last consideration which gives the subject its great interest with us. The cause of pure religion is deeply involved in it—the expansion of the Reformed Church may be powerfully affected by it. As a religious and moral people, the English have many advantages over the French; and the intimate and friendly social intercourse which is now growing closer and closer every day, cannot but be fraught with issues of the highest moment to religion and the Church.

## THOUGHTS ON CURRENT EVENTS.

During the last week it has been settled by a judicial opinion, which we believe is understood not to be the subject of an appeal, that until the Fourth of July there is to be an absolute and unregulated free trade in intoxicating liquors in the City of New York. This is desired by nobody, except the more reckless class of the dealers in the article. It is the consequence of a blunder made in amending a bill designed to prohibit for ever all trade in those liquors, as a means of putting an end to the consumption of them. It is a remarkable fact, that the amendment which produced this deplorable result, was a mere flourish, which had no other object than postponing the operation of the law until the Fourth of July. This it was, no doubt, thought would furnish political Temperance orators with a clap-trap about a new Declaration of Independence. After the Fourth of July the sale, unless the law should be pronounced unconstitutional, which we hope it may not, is to be strictly prohibited. What the consequence of this prohibition may be, time only can show. If it really produce the desired effect, there is no doubt that a great good will have been effected. But complete success can hardly be anticipated, by those who know, that under the recent licensing system, the unlicensed vendors of intoxicating liquors in that city were counted by thousands. If such were then the condition of things, what will it be when absolute prohibition has taken the place of license and regulation.

Yet, as we have before taken occasion to observe, the mere existence of the law proves the enormous extent of the evil. It proves, too, the depth of the conviction of the existence of the evil, and of the abhorrence of that evil. But the necessity of passing such a law proves another thing, and that is, that there is not any general public opinion in favour of the principle of the law; if there were, the license laws could have been so executed as to render the absolute prohibition unnecessary. Without such a public opinion, it is very unlikely that the new law can be enforced.

The Temperance movement began in an attempt to induce individuals to give up the use of distilled liquors. It was founded on certain well-known facts. The use of such liquors, beyond a certain point, is known to produce a diseased state of the organs, which manifests itself in a quenchless craving for that which is its cause. The only remedy for this disease is total abstinence, which itself, after the disease has reached a certain other stage, is very apt to be fatal. There were always men who, in order to break the chains of the habit which enslaved them, would bind themselves by a vow or pledge, to abstain altogether for a long, but definite time. In some instances the pledge was not kept; where it was, it sometimes resulted in an absolute cure. In other cases, when the limited time expired, the party resumed his indulgence, and the indulgence again placed him in his former position.

There was also a class of persons who, for various reasons, among which was generally included an abhorrence of drunkenness, abstained from all use of ardent spirits. Putting these facts together, the inference was drawn, that if the latter class of persons would form a society, united by a pledge to persevere in the course which they had adopted, and had no intention of changing, and invite the others to join them on the basis of perpetual abstinence from distilled liquors, great good would be effected. No doubt, on a limited scale, good was effected, and drunkards were reformed; sometimes only in the sense of being no longer drunkards, sometimes in a higher and better sense. Good was, however, certainly done, and more was probably imagined to have been done.

It seems to be a part of the American character to attempt great things, and in so doing to act upon the belief, that whatever can be done on a small scale can be done on a large one. We are too apt to forget, that although a cambric needle may be made to float on a glass of water, it is impossible to make a crowbar float on a pond. Sanguine men believed that the cure for the great social evil of drunkenness was found; that all that was requisite, was to invite all mankind into a society bound together by the Temperance pledge. If to this were added the idea, that all who took the pledge should keep it, they were undoubtedly right. But if either of these two things could not be brought about, the remedy must fail to a greater or less extent. But here lay the difficulty. It is not uncommon or difficult to desire remedies for great evils, social, political, or ecclesiastical, which fail for want of something which must be first obtained. The case is not unlike that of the infallible powder for the destruction of fleas, to the use of which nothing more was necessary than to catch the flea and apply it to his tongue.

In America public opinion governs, and in public opinion it was determined to seek for the means of uniting all men in the new society. There was no necessity for getting up a public opinion against drunkenness, for one existed already; only the drunkards paid no practical attention to the opinion which they held in theory, and, perhaps, even helped to propagate. If public opinion would have been a sufficient check on the evil of drunkenness, it existed already. There existed a still stronger check; nothing less than Christianity itself. But the drunkards were not under the influence of either. We had brought up our children on the principles of independence of thought and action, and so left them without moral or religious principle. They would not submit to any restraint. There seemed no hope of reforming the great mass of drunkards, but it was thought some of them might be reformed; and the pledge be interposed between the dead and the living, and the plague stayed. To do this, it was necessary to get up a public opinion, not merely against drunkenness, but in favour of the pledge. The Temperance Society was to do the work of the Church, and its pledge of the Sacraments. But they had no Divine Revelation upon which to rest, and they must, therefore, awake public opinion.

In order to do so successfully, it is necessary to have some brief formulary, expressing a distinct idea, and at least specious to the superficial observer; if actually true, so much the better.

Upon these approved principles two dogmas were invented as the creed of the Temperance Church. One was, that if a man never drank anything but water, he could never be a drunkard; the other was, that any man who drank moderately was in danger of the disease to which all men are known to be liable whose excess has reached a certain stage. The first of these dogmas is undoubtedly true; and so it is that one who never handles a knife, or other cutting instrument, will never cut himself. It is at the bottom the same principle which secures the chastity of monks; by secluding them from all intercourse with women. It is a security founded on avoiding trials which it is the design of the Omniscient shall be met. Its tendency is not to produce moral strength, but moral weakness.

The other dogma was known to be false by millions. It was only supported by the fallacy of applying the term moderate drinking to that which was really immoderate. Men knew that a generation ago every one drank, and that the majority which did not become drunkards was immense. They knew that they drank moderately themselves, had done so for years, yet that they had no symptom of the fatal disease to which we have referred.

Public opinion would not accept either dogma. It repudiated the first practically; the second, both practically and theoretically. Public opinion would not enforce the pledge. It was the less likely so to do, as its enforcement would have affected the pecuniary interests of a large body of men, and abridged the enjoyments of almost all.

It was then discovered that the dogmas had not been carried out to their logical consequences. The pledge did not include fermented liquors. This was a logical error, because the fermented liquors would produce the same effects as the distilled; although, in fact, they did not produce them to anything like the same extent. Moreover, it was a blunder in policy. Fermented liquors are the indulgence of the rich; distilled, of the poor. To impose a restriction on the latter, which did not apply to the former, was to diminish that equality which is the delight of those who occupy the inferior social position. A prejudice thus arose which stayed the popularity of the Temperance principles among those upon whom it was most important that they should operate. The pledge was extended to fermented liquors. But this did not strengthen the public opinion in its favour, for what it gained on one side it lost on the other.

Not a few persons were willing to refrain from the use of distilled liquors, so long as they could retain the enjoyment of using fermented drinks. Some of these were unwilling to abandon that which they thought a legitimate gratification. Others thought that fermented liquors did little or no harm; others, that they even did good. They supposed that there must be some indulgence allowed to that love of stimulus which really seems to be part of man's nature. It conceived that it was easier to regulate the lawful desires of mankind than to extinguish them. It was found that the new pledge had defeated the Temperance society as far as the wealthier classes were concerned. It did not strengthen it among the poorer, who are more addicted to imitating the rich than they like to acknowledge, and were in no degree inclined to continue in a course of self-denial which the rich had repudiated.

Public opinion was still behind the zeal of the Temperance men. They on their part neglected no effort. Lectures were delivered and tracts published, in which drinking nothing but cold water was treated as the first of virtues. It was put very much on the same footing on which celibacy is put by certain Romish and Romanizing writers: in the lives, for instance, of the virgin saints, put forth by some English clergymen, who were afterwards perverted to the Romish schism. The result was very much the same. People thought, that if so simple an abstinence was so great a virtue, it must be on account of its difficulty. Still public opinion would not accept the dogmas of the Temperance society, and would not enforce its pledge. The scheme of putting an end to drunkenness through a pledge enforced by public opinion failed. There remained the hope of doing it by force of law. Laws operating directly on the drunkard had failed, because they could not be enforced. Resort must therefore be had to a law which operates on the supply, by prohibiting the traffic. It seems to have been forgotten that in spite of prohibitory laws the supply is always equal to the demand.

It is right that the laws should stand, as the protest of society against the moral evil. To attempt to license or regulate a certain class of houses, is to commit society itself to immorality. But the principle does not apply to things which, like the use of intoxicating drinks, are not evil in themselves, but only in their abuse. Every one would concede that there is no moral wrong in drinking a glass of wine. There can, then, be no immorality in selling a bottle of wine. It is, then, proper for the government to license and regulate the traffic in intoxicating liquors so as to prevent the abuse. The license and regulation does not give the countenance of government to that which is wrong in itself. In such cases, regulation, not prohibition, is the proper course of proceeding. Whether a system of regulation can be enforced, is doubtful. But it is chimerical to suppose, that if regulation cannot be enforced, prohibition can. The same defects in human nature operate in one case as in the other. The experience of the world shows that prohibitions are not more easily enforced than regulations.

There is no doubt that the habit of drunkenness is most frequently formed by drinking away from home. The sale of liquors, whether fermented or distilled, to be drank on the premises, is the cause of much evil. Let it be prohibited, except in hotels and taverns, to persons occupying rooms in the house. This would break up the drinking at the bar, and also at those public dinners, which are so generally scenes of intemperance. It would leave open the legitimate use of the article, where it is legitimate, in the bosom of the family. Such a law would, if executed, do much good. Whether it could be executed, we admit, is doubtful. But if it cannot, neither can the absolute prohibition.

H. D. E.

*Baltimore*, May 12th, 1855.

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THE ROMAN CHURCH IN SARDINIA.—The Roman Church has experienced the need of becoming its own special advocate. Three hundred quarto pages has it set before the eyes of the European governments, to show how well and wisely it has conducted itself in respect to the religious affairs of Sardinia. The misfortune is that whilst these three hundred pages are being filled, fresh cases occur to give contradiction to their tenor, and to require yet further justification. How far even Popes must yield to public opinion is seen in the act of Pius permitting negotiation between the Marquis Pareto, the Sardinian Ambassador, and Cardinal Antonelli, although no explanation had been given of the previous aggressions on the Church in Piedmont. Pius has been doubly unfortunate; not only has his rule of submitting to Bishops been openly disregarded throughout whole provinces, but even projects for the abolition of ecclesiastical tithes have been rife. His very missions have been disregarded, and, to quote the language of this most succinct exposé, whilst the most sacred rights of the Church were trampled under foot, Envoys Extraordinary were deputed on special missions to the Sovereign Pontiff. This volume, prepared by the Holy See, is a complaint of neglected rights, affirmed outrages, and injurious encroachments on the Roman Church; and to augment these "scandals," we have now the "usurpation" of ecclesiastical property. In Sardinia, the royal exequatur has prevented the execution of the Apostolic bulls, and in one case even a brief that had been expedited "by the special request" of the Sardinian Government, was in the same manner brought to an untimely end. In the Allocution of the 22d January, the Sovereign Pontiff menaced with the ban of excommunication the perpetrators of new outrages against the Church; yet it would seem to have had no effect. The temporal power of the Pope, out of his own dominions, is plainly ceasing; he is sovereign but within his own domain; what has been latterly suppressed, his decree can never establish, and though the See refuses formally to discharge government from their obligations, the balance sheet has certainly been struck.

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THE FINALE OF THE NUNNERY INVESTIGATION.—How men in general are disposed to individualize, how soon they weary in contemplating mere abstract principles, with what little confidence they rely on their own impressions, and how gladly they render an issue personal, may be seen in the *finale* of that somewhat extraordinary act, by which a country famous by her avowal, and to some extent by her practice, of civil and religious liberty, has been the scene of an inquisitorial investigation within precincts that, in the absence of previous warning, should have been deemed sacred. The occasion called up a principle we would gladly have seen thoroughly canvassed, so as to rend[illegible] it involves generally intelligible; but in place thereof we have the weak abandonment, the positive retraction of a legislative measure, and public attention absorbed, and all that can be spared of public scorn directed to the private character of a man. Forgetfulness of themselves is unquestionably the price at which the Massachusetts legislators have made these efforts.

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**MAGDALENE SOCIETY OF NEW YORK.—This society held its twenty-second anniversary on Tuesday. The institution is progressing, but needs aid. More than sixty-six unfortunates were relieved during the year, at a cost of $3,348. The balance on hand now amounts only to about $5. A larger house and more furniture are wanted.**

## NOTES AND COMMENTS.

THE VIRUS OF ULTRA-PROTESTANTISM.—The Church has no greater bane to resist than this; and especially when it is put forth by means of an unscrupulous press. We have a contemporary here in New York, some of our readers may be aware, which abuses and degrades the name it bears by being its special depository; and in its columns last week there was ostentatiously announced, that it had sought to strengthen its influence by the accession to its editorial corps of the Rev. Dr. Tyng, who finds his pastoral duties, in these degenerate days, we may not unreasonably suppose, sit so lightly upon him, as to enable him to devote his time to newspaper editing, and thereby keep in countenance his two Reverend brethren who have hitherto endeavoured, by similar sacrifices at the same shrine of duty, to do the work by themselves. With all this, however, we should, of course, have nothing to do—except it were to sigh over such ministerial derelictions—would they only let us alone. But the new administration has signalized itself by an unprovoked display of virulence against us, which we cannot, contemptible though in itself it be, quite pass over in silence. It is an instance of the readiness with which they can make common cause with Belial himself, when they are disposed to be spiteful. A Socinian print at Boston, some weeks since, it appears, published a petty piece of vituperation of the *Churchman*, in which it described our paper as having "within a few months degenerated into one of the most scurrilous sheets extant;" and this our Reverend Church brethren, as if to inaugurate their new alliance, last week, stale though it was, did not scruple to search out and insert in their "evangelical" columns. Now here is a palpable and disgraceful case of Clerical detraction. The Rev. Dr. Tyng, the Rev. Dr. Anthon, and the Rev. Mr. Canfield, one and all, know full well that this allegation is a palpable falsehood and slander. They know it, individually and collectively, as well as they know that the colour of their paper is white. They have, therefore, individually and collectively, committed a gross delinquency. They have been guilty of a plain and positive breach of the Ninth Commandment. For, as decidedly as ever any men did, have they borne false witness against their neighbour. It is no matter of opinion. It is a fact which speaks for itself. So that here are three clergymen going out of their way, divesting themselves of their sacred character, neglecting their ministerial duties, siding with the enemies of the Church, and of the Christian Faith, to perpetrate a vile offence against truth and good manners, in order to gratify some party or personal malice they have engendered against us. And these are persons who have placed themselves under a special obligation to "let their light shine before men!" It were no excuse to say they only copied it. The receiver is every whit as bad as the thief. It was a slander, and they knew it; and they are therefore responsible for its circulation. Not that we care for it one straw,—so far as we ourselves are concerned. But it shows the *virus* of this new alliance against us; and it is impossible not to grieve that the Church should be disgraced by anything so vile and unworthy.

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THE SACRAMENTAL SIGN IN CONFIRMATION.—You cannot, it is evident, "convince a man against his will:" he is sure to be "of the same opinion still." This is very forcibly illustrated by our contemporary, the *Calendar*, in the question of the Sacramental rite of Confirmation. Our Church, as we have shown, authoritatively assents to the doctrine of the Homilies, that although Confirmation, "nor any other Sacrament else, be not such Sacrament as Baptism and the Communion are," yet that it is a strictly Sacramental rite. The force of this being irresistible, our contemporary now tries to escape from its obligation by cavilling about *the sign.* "Whatever else," he observes, "may be said of Confirmation, it wants *'the sign,* ordained by Christ Himself,' and is not, therefore, in the Church's sense, *a Sacrament.*" Why, *the sign* is the very thing which it has so distinctly. It has the *visible sign* of the laying on of hands,—a sign, too, in one sense, "ordained by Christ Himself," when he called the children unto Him, "put His hands upon them and blessed them." For, as Dean Comber says, "the rite itself (of Confirmation) is to be administered by the ancient ceremony of laying the Bishop's hands on the head of each person, used by the Apostles as the means of conveying the Holy Spirit." As we read in the eighth chapter of the Acts—"Then laid they their hands upon them, and they received the Holy Ghost." There is the "outward and visible sign," by which is imparted the "inward and spiritual grace." The rite is thus *Sacramental.* Yet, as we have all along admitted, and now repeat, in the words of the Homily, "though the name of a Sacrament may be attributed to it," still "no man ought to take it for a Sacrament in such signification and meaning as the Sacraments of Baptism and the Lord's Supper are." It was because the rite of Confirmation was too generally not regarded as Sacramental, that so little store was formerly set by it; and for this very reason it is that the Sects will not acknowledge either its necessity or its importance. But it is most deplorable to see a contemporary preferring such claims to be held sound as the *Calendar* does, doing so much to encourage such low, such mischievous ideas of a solemn, Sacramental rite, like Confirmation.

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AGITATION.—Our "*Protestant*" (par excellence) contemporary remarks:—

> Canada cannot remain exempt from the discussion of the same questions which have agitated the other branches of the Church. The features of antagonism in the two opposing systems must be brought out clearly, and the question be fairly put and tested.

We answer, that all questions that agitate the Church have in their principles been long since set at rest, and that those who are for intellectual demonstrations, for tournaments in which to display mere dialectic skill on behoof of a gaping crowd, and so continue to increase the dissension and distraction they openly condemn, though with no provided remedy beyond proposed agreement with themselves, while thinking they are doing God's service, are but inviting merited condemnation. Ambitious minds, careful only for self-exaltation, have been the bane of the Church, and in assuming an uncalled for championship effectually fail to represent it. Ever are there tares amid the wheat; and members of the Church who rank as its most insidious enemies. With these, nothing is so sacred as not to be made subservient to some grovelling use; the ladder that should reach to heaven is laid upon some earthly eminence; and unity is undone, that self may triumph. It is for the Church but to fulfil her duties, and for Christians to neglect to listen to those who do not know what the Church is, and whose judgment is therefore necessarily defective.

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GENEVA.—This city, holding so proud a pre-eminence in the religious history of the world at the Reformation, the influence of which has been made the glory of Protestantism and the dread of Papal Europe; to which, in the reign of Mary, even Englishmen were wont to flee for refuge, and which ever assured protection to those against whom all countries were leagued; whose devout and pious theologians were consulted by the compilers of our Liturgy and of the Articles of the Church; appears to have fallen from its glorious renown, and to have become the very hot-bed of Socinianism. Its old Socinian pastors have forced themselves into notice by an endeavour to fraternize with the Church of England, on the ground of their *indifference to all creeds,* as though herein lay the unity of the Spirit. Tainted by the most corrupting doctrines, they fail to put forth any confession which would belie these, and would have us quietly believe them the successors of Calvin and Beza. The Arian Catechism is in the public schools; the Socinian version of the New Testament is everywhere countenanced, except within the pale of the new Evangelical Church established in 1831 by Merle D'Aubigne and his coadjutors. Now, tolerance may be a wonderful virtue, but it is far from being the sum of pure and undefiled religion. Yet, all this comes from having no settled creeds, and that latitudinarianism which, under the term "Evangelical Alliance," gives the Bible to every one as a guide to be interpreted in his own way. How sad the decadence!

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INSTABILITY OF PUBLIC OPINION.—One branch of the Wisconsin Legislature has voted to restore the death penalty, whilst the Massachusetts Legislature has just undertaken to abolish it, after the most extreme persistency in retaining it. This tampering with the solemn principles involved, and the relation of which to the well-being of society might be supposed known to all legislators, but indicates the instability of public opinion, with no higher guidance than that afforded by apprehended expediency.

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ST. CHRYSOSTOM.—We are glad to find that Dr. King, at Athens, is reprinting copies of St. Chrysostom "On Reading the Sacred Scriptures." This speaking to the Greeks not only in "their own tongue," but according to their idiomatic phrases and conventional ideas, from the mouth of one of the most celebrated, the most eloquent, and most awakening of the Fathers, who herein directs their attention to that truth which shall make them free, promises unmixed good, and serves to proclaim the "unity of the Spirit" of Christians, East and West, while, in referring to the Scriptures as a common authority, it effects more good than could be derived from any amount of mere doctrinal teaching.

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*For The Churchman.*

### THE ANNIVERSARIES.

*The Churchman* is not to be supposed to be a caterer for the appetites, whether morbid or healthful, of "all who profess and call themselves Christians." For the benefit, however, of those who desire to "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life," it will be well to keep its readers advised of passing events, and of the times and seasons. "*Anniversary Week*" (so called) commenced in New York and Brooklyn about half-past seven o'clock on Sunday evening, the 6th inst. Thus the evening of the "Christian Sabbath," and the morning of Monday, "were the first day."

The first exercises which we find reported were those of the "Presbyterian Board of Foreign Missions," (sermon by the Rev. Stewart Robinson;) of the "American and Foreign Bible Society," a Baptist institution, intended to rival the "American Bible Society," (sermon by Dr. Magoon;) of the "Society for Ameliorating the Condition of the Jews," (sermon by the Rev. E. R. McGregor;) of the "Tabernacle Sabbath School Association," the special purpose of which was not announced, (sermon by the Rev. Mr. Brace, of the "Children's Aid Society;") of the "American Home Missionary Society," (sermon by the Rev. Richard Storrs;) of the American and Foreign Christian Union," an anti-Romish institution, (sermon by the Rev. Dr. Thos. Dewitt, who exhorted his hearers to "labour more zealously to overcome the high position attained by the Papal power;") and of the "New York Bible Society."

The sermon before the last-named Society was preached in the Church of the Ascension, New York, by the Rev. H. V. D. Johns, of Baltimore, and according to the lucid statement of one of the reporters, "the Services were performed by the Rev. Mr. Anthon, *according to the ritual of the Episcopal creed.*" Dr. Johns' text was, Rom. x. 17, "So then faith cometh by hearing, and hearing by the Word of God"—a very note-worthy text, by the bye, "without note or comment," being the motto of the Society. Before St. Paul uttered these words, he had said, "How shall they call on Him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach *except they be sent?*" It was, then, through the preaching of the Word by ministers duly commissioned and sent, that the Gentiles *heard*, and it was through hearing that they obtained *faith.* The Apostles never attempted to convert men by merely sending out sacred writings. The no-comment principle would to them have been an absurdity. "The receipts of the Bible and Tract Societies, and of the American Sunday-School Union, for the year 1854, (said Dr. J.,) showed a great increase over the previous corresponding period. This was certainly an encouraging aspect of the progress of Christianity." "He referred to the *colporteur* agencies as calculated to do much good," &c. To those of us who remember the excitement produced between 1820 and 1825, in consequence of the opposition which was manfully raised by Bishops Hobart and Ravenscroft to the no-comment principle of the American Bible Society, this sounds strange enough. It now appears that the Bible is to go out without note or comment, but that *colporteurs* are to go with it, of course making such notes and comments as they shall deem proper; and that with them may travel others, carrying with them in their knapsacks, or saddlebags, or buggies, great quantities of tracts and Sunday-school books, deprived of all that these agents or their employers regard as unessential in the Bible, and that, too, to show to the world that they are happily united in the cause *of* the Bible!

The design of the "Evangelical Christians" who originated these Anniversary Meetings, was undoubtedly to promote unity, while they exhibited the love that prevailed among their respective bodies. The exercises of the first evening, however, ought to be sufficient to convince any intelligent observer, that Christian unity does not exist. The Presbyterians, who are strenuous advocates of the ordinance of infant baptism, hold their meeting in one place, to exert themselves in behalf of Presbyterian Christianity in Foreign Countries; and the Baptists, who look upon all Pædo-Baptists as men ranged on the side of Popery, assemble in another, because they are not satisfied with a Protestant Bible Society, which professes to circulate the Scriptures without note or comment!

May 8, 1855. A LOOKER-ON.

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THE SENATE RESOLUTIONS RESPECTING TRINITY CORPORATION.—It is a mistake, we find, to suppose that the preamble and resolutions of the Senate respecting the Corporation of Trinity Church, as introduced by Senator W. Clark, were passed in that shape. The preamble itself was wholly *struck out* by a vote of the Senate, but *withdrawn* by the mover; and this expressly on the ground of its being untrue, and on no other ground,—a fact which materially alters the complexion of the whole proceeding.

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CANADA MINERAL SPRINGS.—These springs, according to the *Hamilton Gazette*, are allready alluring a large share of invalids in search of recreation and health. And it is remarked that St. Catharine's will owe much to Mr. Stevenson, as will the community at large, for the very spirited manner in which he has dedicated his time and finances to the erection of a spacious hotel for the reception of his numerous guests. An analysis of the waters by the noted Dr. Chilton of New York, shows their composition to be as follows:—

> From one pint—(Specific gravity, at 60 deg. Fahrenheit, 10,-37.) Chloride of Calcium, 2,950,40; do. Magnesium, 1,289,66; do. Sodium, 781,36; Protochloride of Iron, 13,75; Sulphate of Lime, 16,32; Carb. of Lime and Mag. 208; Bromide of Magnesia, 201; Iodide of Magnesia, 2,11; Silica and Albuminia, 247. Grains, 5,068,37.

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ONE FROM THE NORTH.—Alexander, as the predestinated heir of the Greek empire, applies to himself, we believe, that prophecy of Scripture which says, "I will raise up one from the North, and he shall come: from the rising of the sun (the East) he shall make mention of my name: and shall tread upon princes (not orthodox) as upon mortar, and as the potter treadeth clay;"—"and I will give to Jerusalem one that bringeth good tidings," &c. Isa. xli. 25, &c.

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THE MERCANTILE MARINE.—A recent return presented to Parliament shows the change which is taking place in the size of trading ships, sailors and steamers. In 1849 there was engaged in the home and foreign trade of the United Kingdom 18,221 ships, with a tonnage of 3,096,342, and employing 152,611 men; in 1853, the ships had decreased to 18,206, but the tonnage had increased to 3,730,087, and the number of men employed to 172,525.


## ADVERTISEMENTS.

**PAPER HANGINGS, WHOLESALE AND RETAIL.** THOMAS FAYE & CO., Nos. 256 and 257 Broadway (directly opposite the City Hall, New York), have constantly on hand, a full stock of FRENCH and AMERICAN PAPER HANGINGS, BORDERS, FIREBOARD PRINTS, CURTAIN PAPERS, BED TESTERS, STATUES, LANDSCAPES, &c., &c., of every style known to the Trade.

Merchants laying in their stocks can buy from the first hands, as we manufacture largely, and import direct from the French manufacturers, for whom we are Sole Agents in the United States.

OUR RETAIL DEPARTMENT

comprises the richest style of Decorations. Special importations made when desired, from our splendid selecdon of samples.

Artistic Paper Hangers sent to any part of the United States.

THOMAS FAYE & CO., Nos. 256 and 257 Broadway,
[Directly opposite the City Hall, New York.] m29-6m5p

**ELEGANT PARLOR PAPERS.**—SUTPHEN & BREED, Importers, Manufacturers, and Jobbers, of Wall Papers, at their new and spacious warehouse, No. 404 Broadway, are now receiving, and will continue to receive by various vessels arriving throughout the season, the latest and most attractive novelties which European skill can produce in the line of Plain, Gold, and Velvet Decorative Wall Papers. Those about to adorn the walls of their dwellings neatly and cheaply, or with very rich and elaborate hangings, adapted to Cottage, Hall, or Palace, are invited to call and examine this rich and attractive stock. Prices shall be made low, and all contracts shall be executed with promptness and artistic skill.

☞ Merchants and Dealers in Paper Hangings throughout city or country, will find here one of the largest and most desirable stocks of Medium and Low priced American goods ever exhibited in this market, at low prices and on liberal credits. ap5-3m5p

**MOURNING GOODS AT FAIR PRICES.**—WEED'S FAMILY MOURNING STORE, 499 Broadway, four doors below the St. Nicholas Hotel, New York. This establishment has recently been opened with a full and complete assortment of newly imported MOURNING DRY GOODS of every description, together with the latest styles of Paris Dresses, Mantillas, Bonnets, etc., etc. Families supplied upon the most reasonable terms, *far below* the usual cost of this class of goods. Complete mourning suits made to order in the most fashionable styles at a few hours' notice. This establishment is the largest, and will be made the first, of its kind in the city, where the demands of its patrons will be met with little trouble and great profit to themselves. Citizens and strangers are invited to examine this entirely new stock, as in all cases goods will be freely and courteously shown.

WEED'S FAMILY MOURNING STORE,
my17-4t 5p 499 Broadway.

PRINTING! **JOHN A. GRAY,** BY STEAM!
GENERAL
NEWSPAPER, BOOK, AND JOB
**Printer, and Stereotyper,**
95 AND 97 CLIFF STREET,
CORNER OF FRANKFORT STREET, NEW YORK,

BEING the Printer of over THIRTY NEWSPAPERS, MAGAZINES, and REVIEWS, in connection with a large BOOK and JOB business for Publishers and Stationers, is obliged to employ facilities UNSURPASSED IN EXTENT AND VARIETY by any similar Office on this Continent. He is therefore prepared to accommodate the Public in general with EVERY CONCEIVABLE DESCRIPTION of Printing, whether Plain or Illustrated, Large or Small, Much or Little, Letterpress or Stereotyped, Bound or Unbound; From the least Circular, Card, or Label, to the Largest Newspaper, Book, or Poster, in COLOURS or BRONZES, on the Shortest Notice, in the Best Style, and at the Lowest Rates. my17 tf-5p

**LET THIS BE YOUR GUIDE!**

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Ten Spacious Sales Rooms, viz:
ENGLISH MEDALLION BORDERED CARPETS.
ENGLISH VELVET CARPETS, 10s. 11s. per yard.
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ENGLISH THREE-PLY CARPETS, 7s. 8s. per yard.
ENGLISH INGRAIN CARPETS, 5s. 5s. 6d. per yard.
50,000 YDS. AMERICAN INGRAIN CARPETS, 3s. 4s. 4s. 6d. per yd.
20,000 YDS. FLOOR OIL CLOTH, 2s. 6d. 3s. and 4s. per yard.
ap 26-3m5p

**W. O. JENKS,** IMPORTER, MANUFACTURER, WHOLESALE and Retail Dealer in all kinds of Gold Bordered and Transparent WINDOW SHADES, PAPER HANGINGS, Gilt Cornices, Drapery, Muslins, Curtain Materials, Bands, Loop Pins, Brasses, Cords, Tassels, Rollers, and Cambrics—all widths. Also, a large assortment of Table Oil Cloths. Nos. 456 and 458 Pearl street, four doors from Chatham street, New York. Orders promptly executed. my3-2m5p

**ANTHRACITE AND BITUMINOUS COAL.**—WE ARE now selling the best description of Coal suitable for furnaces, ranges, stoves, &c., &c., direct from the mines, at a reduction from Winter prices. Consumers can depend on procuring a prime article, expressly for family use. Also Liverpool and the American Cannel Coal. LOUIS J. BELLONI & SON,
Yard, 73 Wooster street. Office, Hanover Square, near Pearl st.
my3-1y5p

**SELLING OFF.**
**$150,000** WORTH OF CARPETINGS AT LORD & TAYLOR'S, in order to make room for our new importations. Call while the assortment is perfect,
GRAND STREET, CORNER OF CHRYSTIE. ap26-4t5p

**CABINET FURNITURE OF EVERY DESCRIPTION** can be obtained at the Warerooms of the subscriber at as low prices as at any other establishment in New York. Parties desiring furniture of any kind, can be supplied by calling at 225 Bowery, between Stanton and Rivington streets. Furniture made to order.
m29-6m5p WM. H. VANDERHOOF.

**To the Clergy and Community in General!**
**REPLATING.**
COMMUNION WARE, TEA SETS, PITCHERS, AND EVERY DEscription of Old Ware replated and warranted.

N. B.—A full assortment of Communion Sets, and every article appertaining to Church Service, of superior style and finish, constantly on hand at the Manhattan Plate Company, near Houston street, 267 Bowery. m22-3m5p

**THOMAS CARTER, GAS FITTER AND PLUMBER,** No. 205 BOWERY, NEW YORK.—Stores, Dwellings, and Public Buildings fitted with all kinds of Gas and Water Fixtures. Chandeliers, Pendants, Brackets, &c. Bath Tubs, Shower Baths, Water Closets, &c. Jobbing promptly attended to. m22-1y5p

**HECKER'S FARINA, PREPARED EXPRESSLY** for families, a delicate and appropriate food for all seasons, and one of the most economical, nutritious, and wholesome preparations ever brought to the table, eminently combining the gratification of the palate, with ample and healthful sustenance of the body. Retailed by grocers generally, and wholesale by HECKER & BROTHER, Croton Mills, 201 Cherry street. m8-3m eow

**M. W. KING & SON,** PATENT CHAIR MAKERS, 466 and 468 Broadway.—Pivot Revolving Chairs, Recumbent Revolving Chairs, Self Acting Extension Recumbent Chairs, Dentist Chairs, Improved Invalid Wheel Chairs, Branch Reading and Writing Desks, and every variety of Mechanical Chairs for comfort and convenience.

☞ Also, by permission, manufacturers of MAJOR SEARLE'S (U.S.A.) Travelling Invalid Chair.

Fashionable Cabinet Furniture made to order.
oct14-1y-5 M. W. KING, W. H. HALLICK.

**S. P. SQUIRE,** [Late Squire & Brother,] Dealer in fine WATCHES, JEWELRY, and Silver ware, No. 182 Bowery, New York. All goods warranted to be such as represented. Watches of all kinds carefully repaired by experienced workmen.
Silver warranted sterling. Sep23-1y-5

**I. ADOLPHUS SMITH,** VISITING AND WEDDING CARD ENGRAVER, Importer of French and English Stationery and Fancy Articles. 661 Broadway, opposite Bond street.
Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

**WILLIAM PERRIGO,** Manufacturer of IRON and COTTAGE Bedsteads, Extension Tables, and all kinds of Cabinet furniture,—also a large assortment of OFFICE and LIBRARY furniture constantly on hand. 171 Centre street, corner Canal, N. Y. sep30-1y-5

**B. W. MERIAM,** at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for port rails.
Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street. je3--1y--5h

**THOMAS COFFEE,** MODELLER, PLASTERER AND COMPOSITION ORNAMENT MANUFACTORY, No. 645½ Broadway, N. Y.—Architectural Ornaments got up to any design. Centre Fowlers, Rosetts, Capitals, and all other kinds of Ornaments. Studies for Artists, Statues for Gas, Halls or Niches, Brackets, Pedestals, Busts, and Statues of all kinds. N.B.—Casts taken from the Face or Head of deceased persons on the shortest notice, and Busts made from the same. sep16-5-1y

**WM. D. BRIGGS,** WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Silver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, **five doors above Broome street,** New York
Watches of every description carefully repaired. je10-1y-5

**GENTLEMEN'S FURNISHING GOODS.**—M. L. RANNEY, 723 Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27-1y-5

**SHOW CASES.**—HOFFMANN & FERSCH'S Show Case Warerooms 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27-5-y

**MARBLE WORKS.**—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c Orders respectfully solicited and promptly attended to. my27-1y-5p

**WRIGHT & BAILEY.** Dealers in English and American Carpeting, Oil Cloths, Window shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond-street, N.Y.
AARON WRIGHT [my27-1-5] BENJ. F. BAILEY

**RICHARDS KINGSLAND & CO.,** Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., 104 Chambers street, corner Church street, New York.
R. KINGSLAND. WM. H. ASH.

R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c. For *unique and chaste design, beauty and variety of style* and *excellence of workmanship,* (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

## LITERATURE.

*The Ins and Outs of Paris; or, Paris by Day and Night.* By JULIE DE MARGUERITTES. Philadelphia: W. White Smith.

After all, it is the inner life of a people which we are most interested in becoming acquainted with, in foreign countries; not their exterior position, or even the "cloud-capt towers, the gorgeous palaces, the solemn temples," which they may have reared, grand though they may be, and, in their place, and degree, worthy of the highest admiration. And so thinks the accomplished lady who has favoured the world with this interesting volume about Paris and the Parisians. "Though the monuments of Paris," she says, "its cafés, and its streets, have been well and accurately described, the soul of this moving population has remained, to the transient visitor, enveloped in a brilliant but impenetrable veil:" and it is quite true. It is true of the soul of the living mass which crowds the French capital; and it is true of many other similar souls, of the material objects surrounding which we have the most graphic delineations, pen and pencil having alike been profusely employed in depicting them. It is true of London; but perhaps our gifted authoress is right in her idea, that it is especially true of Paris. "I believe," she says, "that foreigners know more about the domestic manners of the inhabitants of the Sandwich Islands, than they do about the domestic manners of the Parisians; indeed, the general opinion, I am convinced, is, that the Parisians have no domestic manners at all to describe, and that the piles and piles of houses are merely built to afford a temporary shelter for the night, but that the actual existence of the Parisians goes on in the streets, the cafés, and the theatres." It is, she avers, from an anxiety to correct these errors, that she has ventured on the publication of this interesting volume,—"to show the Parisians as they are, scrupulous in the virtues which bind society together, loyal and true in all the relations of the domestic affections, and devoted to family ties." How far she has succeeded in all this, we will not here take upon us to pronounce. That she depicts them in an amiable light, is quite certain. But opinions differ most materially as to "the virtues which bind society together," and also as to what is really estimable, and worthy of scrupulous regard, in "domestic affections," and "family ties." *We* humbly think that pure and undefiled religion is an indispensable element in such things, when they are real and valuable. And here it is that there is a palpable defection. Still, as a picture of the world, it is not without instruction; while as a work of entertainment it is highly attractive. There is claimed for it two merits, which are certainly not unimportant ones,—"that it is true, and that the subjects treated are entirely new in the view taken of them, and in the revelations they contain." This is something. Truth and novelty—a combination that we, now-a-days, but seldom meet with, in the ways of the world, or in its sayings and doings. "The homes of Paris," it is professed, "are perhaps for the first time described, and though it has been said that the word home has no equivalent in the French language, the thing itself is essentially French, just as the word *ennui* cannot be translated into Anglo-Saxon, though the thing itself is most unquestionably indigenous to the English soil." Nor does it much detract from the interest of the volume, that some of its chapters, as it is confessed, "have already appeared in a New York journal of high character, from which they were copied into several European periodicals."

We have alluded to the absence of the religious element. The subject of religion, indeed, is scarcely glanced at at all throughout the volume. Almost the only exception to this is in a chapter on Sisters of Charity and *Enfans Trouves*. But it affords, though but in a very few pages, a tolerable idea of what the popular idea is of religion in France—how very showy, how very sentimental a thing it is—yet, even in this respect, not without its practical use, such as it is. It is the only chapter we can quote entire; and it may be taken as a pretty fair specimen of the work:—

THE DAME DE CHARITE, AND THE ENFANS TROUVES.

Did you ever take Paris in its serious point of view? No, never—I see it by your wondering look. You have thought of Paris only under two aspects—one, as the emporium of fashion, fun, and refinement; the abode of good fellows somewhat dissipated, of fascinating ladies somewhat over-kind; of succulent dinners somewhat illicit—the other, as the place, *par excellence*, of revolutions, barricades, fightings, and *emeutes*.

But these are mere thunder-clouds. The serious part of the population—those who take life in earnest—those who live for others—those who exist for the consolation of humanity, to reform its vices, to minister to its ills and sorrows—these, you have never thought of.

I will not take you to the hospitals of Paris—your guide-book will tell you all about these, and will also show you that there the first physicians tend the sick, and that the best of nurses watch them. But I will take you to one of the holiest institutions that Catholicism has inspired—the most appropriate to woman's nature, the most useful in all its appliances—I will take you to the establishment of the Sisters of Charity.

Do not expect a Convent, with its monastic solemnities, its traditional *tourriere* with her large keys, its majestic abbess, and its pealing organs. Where we are going, is simply a shabby-looking house, in the small, dirty street leading from the Rue St. Honore to the Boulevards, and, from its vicinity to the church of that name, called the Rue St. Roch.

Knock, and enter. You tread on a sanded floor—horse-hair chairs and sofas are around. At a table, piled with papers, sits an aged woman, in the garb of the sisters of St. Vincent de Paul—all black, except a cape of white linen, and a head-dress of the same material, somewhat like a sun-bonnet, but protruding further over the face.

Now we are here, what shall we say? The superior looks up, and waits.

"*Ma sœur*, we are foreigners; and we come but to look through the establishment of *Les Sœurs de Charite*, of whom we have heard so much."

"There is no establishment. We have no pictures—no sculptured altars. We cannot tarry to kneel on tesselated pavements, before images of saints or martyrs. Our place is forever among the sick and the suffering—with the dying outcast—with the wailing and abandoned infant. But you behold us here. This house is known to belong to the Sisters of Charity. Here I, the Secretary, am ever ready to receive all visitors; and in an adjoining room, are sisters waiting to fulfil the mission of charity, at the first summons of my bell. To all, without distinction of nation, creed, or rank, are our services given. The poor and friendless; or the rich, whose selfishness has made a solitude around them; even to the degraded, dying of disease and vice—to the resigned Christian, to the raving blasphemer—to each, to all, do sisters come, and, with tenderness, care, and patience, tend and heal the weary and suffering bodies, and often calm and bring to God the desolate and despairing.

"Ah! Women, in your country, they tell me, *monsieur l'Americain*, have claimed 'woman's rights;' but ours is the sweetest, noblest right of all. It makes us equal to angels—angels, not such as poets and admirers call us, but God's angels, like those who ministered to Christ.

"You smile to hear me speak of poetry and admiration—you wonder that, in this solemn garb, I should know any thing of the world. But we are of the world. Our ranks are recruited from the highest, as well as the lowest ranks of society. Our vows are not perpetual, until after a long and practical novitiate of many years. Five years is the usual term; and then, without the slightest blame, or a remark of any kind, a woman can, if she chooses, return to her family and to social life.

"It is neither despair, nor bigotry, nor tyranny, which gives us nuns of the order of St. Vincent de Paul; but it is a vocation for charitable deeds—a tender pity for the ills of life—a desire to be of use to our fellow creatures.

"I, who now speak to you, am a widow. I am well off. I have children, and grand children, married and prosperous. I see them every day. My presence does not check the mirth of their guests, though it may hallow the conversation; nor does my sombre black dress repress the lisping caresses of my grand children. I have done my duty towards them all. They have their inheritance—they will have mine. But, rather than spend my income and my time in frivolities, ill becoming an old woman, I give both to the great family of the poor and needy.

"Now I must show you the flower of our flock"—and she tinkled a silver bell. The door of an inner room opened, and there entered, clad in the same garb as herself, a tall, graceful girl, of about eighteen. To describe the holy sweetness of the expression pervading a face faultless as to feature, dazzling as to complexion, would be impossible. Its apparition was like some pure and holy thought of our childish memories, evoked in an hour of worldly toil and tribulation. The vision, with its earnest eyes, looked straight at us, and smiled. The salutation, so easy, so elegant, was such as is taught in courts. We scarcely dared to speak.

"Sister Rosalie," said the old lady, "these visitors are from a far-off land—*bien loin, bien loin, au dela des mers*—from America; and they have brought a tribute of charity, for the one of your charges who needs it most."

The vision smiled again—so soft a smile, yet beaming from the brightening eye, and mantling in the flushing cheek. It thanked us in words, though we listened but to the gentle voice; and it was not till she who had first received us, repeated it the second time, that we understood that our gold piece was rejected, and that five francs was all that would be accepted. Then, from the long, wide sleeves, a fair, soft hand was withdrawn, and in its rosy palm we placed, with reverence, our offering. Another slow and graceful obeisance—a frank "*merci!*"—a smile which included all—and the vision vanished.

"That," said our hostess, "is the daughter of the Duchess de D——, the only daughter—beloved, admired, happy. She has been here four years: one more, and she will return to her proper station. Young as she looks—for 'tis not toil, but evil passions, that wrinkle the brow—pure thoughts prolong your youth—she will then be five-and-twenty; and in a few months afterwards, she will bear the name and title of a husband as noble as herself.

"There was no peculiar circumstance or event which induced her determination of coming to us; it was the result of a comparison of the wretched lot of so many, with her own favoured and happy fate. She felt as though God would exact, for so many good gifts, something more than the mere giving of alms; and so she came amongst us—a saint in conduct, a child in thought, a woman in tenderness and long-suffering. Her *fiance*—who is her cousin, and known by her from infancy—as he passes in his carriage, often sees her wading through the rain. But she turns on him her sweet smile of love and hope, and he feels she is protected by a higher power."

Here, we felt it right that our visit should end. We had already occupied too much of the invaluable time of the good sister.

Examples such as this we had just heard related are not rare, either in the higher or the middle classes. The women of France, of all ranks, are actively benevolent. Does distress or sickness come upon you—go to one of these houses of the Sisters of Charity; and, at whatever hour of the day or night, she will not ask, or even seek to know, why you are alone, and have no help, but from public charity and pity. If you are poor, she will bring such succour as the funds of their special branch afford. Then, if the case is beyond her means, she will have recourse to the assistance of a *dame de charite*.

Now, a *dame de charite* is a lady of high position. Each section has a certain number. Marie Amelie, wife of Louis Philippe, was a *dame de charite*—though, of course, her functions were filled by deputy. These *dames de charite* give amply from their own purses; they are the bankers of the sisters of charity. And when their own means are exhausted, they step into their carriages, and, with a large velvet bag, go round to every house within their district, begging succour for the poor and suffering. Their high names, their elegant toilettes, their winning manners, their splendid equipages, are all adjuncts in the cause of charity; and the poor cease to envy, when they see the use to which apparent extravagance and folly are put.

Behold, too, the sister of charity at the cradle of infancy, by the deserted pillow over which no mother ever bends—within the walls of the *Enfans Trouves*. There in two rows, on either side of a long dormitory, enveloped in clean swaddling-clothes, lie more than a hundred infants, sleeping, or wailing their first hours in a world which has reserved no place for them beneath a father's roof. A large numbered card, on the breast of each, is all that distinguishes them one from another—all the parentage they can ever claim.

But how unwearingly, from bed to bed—feeding with sweetened milk, or soothing to soft slumber—goes the gentle sister of charity! None will ever claim this child. Its own mother, who scarcely looked at it on its birth, would not know it, among so many. But to the sister of charity it is a well-beloved child—a soul from God. And she tends it, as though it were the offspring of the tenderest love that ever bent over the cradle of a first-born.

Rousseau, harsh and morose, might well send his children to the *Enfans Trouves*, away from the drunken brutality of such a mother as Therese. These children, unmarked, may have gone forth to the world able and useful members of society. Or perhaps some gentle sister's kiss caught their last sigh, in the early days of their infancy. What was the inheritance their father could have left them? A name, linked with high genius; but a fame obscured by petty vices, envy, hatred, and discontent.

It ought to enhance the interest of such a work, to know that its gifted authoress, who is an English lady by birth, has sought a home among us, and that, though living in comparative retirement, she fails not to win the hearts of such of our countrymen as have access to her society.

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*Tricolored Sketches in Paris, during the Years* 1851–2–3. New York: Harper, Brothers.

What the "Ins and Outs of Paris," which we have noticed above, is *socially* and *domestically*, this volume of "Tricolored Sketches in Paris" is *historically* and *politically*. The author elsewhere calls them "shots at living manners as they rise;" and so, in one sense, they are. But they are far more than that,—although, as "articles written from Paris for publication in a New York journal," they were originally intended "only for this transient and fugitive purpose, without any idea of reproduction in another form." Perhaps their great merit consists in their conveying the impressions of the moment. Not that we would commit ourselves to the belief that all the impressions were correct, and the inferences true. There was probably too much of the spirit of political partizanship at work for that. Still we are inclined to regard the articles as, upon the whole, containing a record of events, as the author in the prefatory remarks of his volume states, "not only in themselves remarkable, even amid the astonishing annals of modern France, but which have acquired importance from the fact, that, taken together, they constitute the birth, cradling, and consecration of an Empire, at this moment one of the most imposing in the civilized world. What was begun, therefore," he further observes, "as a somewhat light and laughing journal of Paris and the Parisians, gradually became a *Chronicle of the Third Book of the Napoleons*. So far as it pretends to be historical," he adds, "it is veritable history; and however they may fall beneath the level of sober chronology, the intercalated lights and shadows may serve in some degree to illustrate the more serious events; inasmuch as the manners, feelings, opinions, and actions of the French people, during the rise and progress of the new Empire, may be very useful, if not essential, to the formation of a just estimate of the Empire itself—its nature, adaptation, tendency and prospects." This is scarcely saying too much; though it certainly indicates no slight partiality. Its descriptions are often graphic, although some of them may be occasionally too highly *tri-coloured*. The prominent facts, too, it sets forth, being matters of history, are in the main, no doubt, reliable. Of its opinions we would speak very much more qualifiedly; in one word, we would just take them for as much as they are worth; and their true value is generally indicated by the proceedings with which they are connected, or the events on which they are based. The author lets us know that he is an American; and there is one remark associated therewith which is worth extracting:—

As this volume is designed for my countrymen, I have no right and no inducement to blot out, modify, or gloze over what I have said of the leading actor in the drama which I have presented. On the contrary, evidently in proportion as he rises in power, fame, and influence, just in that proportion is it necessary that the American people should estimate him on the basis of truth and reality. When the Eastern war is over; when the allies are crowned with victory, and the true balance of power is happily adjusted, *there may be a question whether what has been so well done in the Eastern hemisphere ought not to be done in the Western.* The American people, who will be interested in that question, cannot be too well informed as to the character of those who may then propose to take the New World under their kind counsel and paternal guidance.

We make no comment on this; for we have no wish, in this place, to wander into the stormy regions of these European politics. Besides, we question the authority on which the insinuation is founded. But this is another matter. The volume has its value, apart from that consideration, conveying as it does a large fund of entertainment, together with a vast amount of information; and it has a variety of pictorial illustrations which bring out very strikingly some of the more prominent points in its interesting details.

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*Davies' Primary Arithmetic* (A. S. Barnes & Co.) enables the child to make a uniform and practical analysis of that science.

*The Saint's Inheritance; or, The World to Come.* By HENRY F. HILL. New York: Sheldon, Lamport & Blakeman.

This is a work of undoubted merit, a praise we by no means reluctantly accord, although the writer be not a member of our own communion. We believe him to be a sincere student of Scripture, with disciplined mind and well considered powers, who, without aspiring to be wise above what is written, indulges in thought and conjecture, so far as Scripture may seem to warrant, on subjects lying beyond human experience, and, on that very account, the more excitative of human curiosity, the very dubiousness of the light afforded by the scattered rays sought to be combined, serving to kindle the more ardent curiosity, and to direct attention to the new promised heavens and the new earth, to that condition which time shall bring when the human race shall have fulfilled the law of its progression, and all things shall be purified and informed with a spiritual element. Remembering how the elder Schlegel, and indeed all transcendental philosophers, have lost their way, and in their wisdom been confounded, in speculating on the reconstitution of nature, now "groaning and travailing in pain," audibly sighing to be delivered, regenerated, restored to pristine purity and vigour; calling to mind, too, the eclectic metaphysical treatises thereupon which have succeeded the ponderous tomes of earlier days, and the special pleadings which in all directions abound for the construing of special texts assumed to favour some philosophic theory; it is refreshing to find a sincere and in no wise ambitious attempt to bring together passages of Scripture, that have been relied on for very opposite theories, in their obvious natural relation; such as may serve to define and illustrate the saying of Him that sat upon the throne: "Behold, I make all things new." The author remarks:

The great error, generally, in understanding God's word has been in supposing it something wonderful and mysterious; coming from so high a source, we are disposed to think it above our comprehension. The simplicity of the gospel, or God's truth, has often proved a stumbling-block. Though there is a depth in his word unfathomable, yet there is a simplicity which brings it within the reach of the most feeble mind. Those learned expositors who have understood this scripture as a symbolical representation, having given such a variety of expositions, and some of them having changed their views, and still express them very positively, show that the wisdom even of the wise has failed. Being satisfied that the language was symbolical, instead of searching to see whether God had explained it, they have gone on and given an exposition. The wildest expositions of God's word which men have been guilty of giving are of those parables, visions, and symbols, which God had already explained.

For ourselves, we neither consider it safe nor altogether profitable to go beyond those limits which the Fathers, not in words but in practice, and which the Church, less by any specific enactment than by the area guarded by her traditional authority, may be considered as having prescribed; yet as there are times when we are permitted to catch glimpses of the "inmost veil of heaven," brilliant though brief, so may it be permitted us to speculate on results of principles in operation, provided we bring back from these wanderings but a higher sense of the reality and purity of divine truth, and build not our faith on those dim though alluring abstractions; suffering them only to gild the dreams of imagination, and, in any reciprocal influence they exert, to but assure hope and faith, just as the summit of Mont Blanc, when all below is shade and darkness, burns with the brilliance of the unseen and far descended sun. Without committing ourselves to the views here presented by the author in his interpretation of the conditions under which Christ shall have the earth for a possession, we acknowledge the striking force of his view that a millenium cannot subsist in a time of probation. As to the passage, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession," which is commonly made "a prominent proof-text to teach that the millenial reign takes place in probation," the writer, according to a principle which he adopts throughout, brings into connection the following passage, to show that the heathen, instead of being converted, will be destroyed: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." As if, in corroboration of this view, follows the exhortation to kings and judges "to kiss the Son lest he be angry, and they perish."

If the heathen are to be converted when Christ receives "the uttermost parts of the earth for a possession," what force would there be in the exhortation? Suppose the kings and judges of the earth inquire, what will be the consequences if we do not embrace the Son? The only consistent answer would be, if you do not embrace the Son you will all soon be converted. There would be no force or sense in the exhortation. It would have the same effect that the preaching of peace has always had, to quiet the sinner in his sins. Thus their exposition makes this searching truth of God to the sinner of no effect.

"For they shall all know me." To know God is life eternal. Then, there cometh a day when all the inhabitants of the earth shall be holy.

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But the prophet has immovably fixed that blessed time beyond the bounds of probation. He says, in that day "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord;" while He who inspired the prophet has commanded his disciples to teach their neighbour and their brother to know the Lord during all probation, even to the end of time, saying, "Lo, I am with thee alway, even to the end of the world."

In that day "they shall all know me, saith the Lord." To know God is life eternal, hence they shall be righteous. But Christ says that "the tares and the wheat," or the righteous and the wicked, shall mingle together during all probation, till they are separated at his coming.

Another chapter that has engaged our attention and admiration is entitled: "Infants lawful heirs of the Inheritance." The promise of their heirship is found symboled in the saying of the Lord to Rachel: "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded; and they shall come again from the land of the enemy; and there is hope in thine end that thy children shall come again from thine own border." He furthermore recognises no other class of beings to whom Rev. xiv. 1–5, can be applied, in the description of the hundred forty and four thousand of those who stood on Mount Zion with the Lamb, singing a song no man could learn, who were not defiled with women, who followed the Lamb whithersoever he went, who were the first-fruits unto God, and in whose mouth was found no guile, inasmuch as they were without fault before the throne of God.

We must take it for granted that baptism, by which infants are enrolled in the Christian covenant, being through that solemn sacrament made members of Christ, children of God, and heirs of the kingdom of heaven, is here admitted by implication as essential to the privileges set forth. Now, for near two thousand years, baptism has been with Christ's Church the sign of oneness of interest and heirship, and though not defined distinctly by the Apostles, yet recommended by their example, by the testimony of their immediate successors, and the practice of the early Church, we do well never to cast its obligation off from thought. Although this does not purport to be a book of doctrine, the omission is not justifiable.

A special chapter is devoted to the proof regarded as being afforded by Scripture, that no covenant or promises are made to Jews more than Gentiles; that Jews as Jews must be rejected.

John the Baptist, one of the purest of God's ministering servants, who had not been educated under the corrupting traditions of the Doctors and Rabbis, but had by himself drawn from the pure teachings of the law and prophets, through the aid of the Holy Spirit, the uncontaminated truth, raised his voice against this arrogating, selfish, hereditary teaching, as soon as he began to preach. When he saw these Judaizers, who claimed promises after the flesh, coming to his baptism, instead of calling them "God's ancient covenant people," he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, we have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham," Matt. iii. 7–9. John would teach them that God would, sooner than show favour to them on account of their descent, raise up the stones of the field to become the children of Abraham. But in modern times, gospel ministers teach that the descendants of those "*vipers*," of whom John spake, are "*God's ancient covenant people, Israel*," and that God has special promises for them on account of their descent.

In the application of the succeeding quotation from our version of the Bible, we find adopted a very frequent mistake, the sense rightly interpreted leading to the very opposite illustration to that the author would convey.

John further said to them, "Now also the axe is laid at the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Those Judaizing trees, nourished in the schools of the doctors, withered before John's sharp axe of truth. And when Christ began to preach he cut Judaism in pieces. John viii. 30–44.

The proper rendering of this passage, a rendering founded on the better modern knowledge of Eastern modes of speaking, would be: "Now also, the axe is laid *to* the root of the tree;" it is not directly used, but laid down beside the fruitless tree, to indicate the intention of the husbandman if it should continue thus, as well as his wise provision and forbearance in yet affording the opportunity for its yielding blossoms and fruit; in other words, with full premonitory warning, affording a time of probation. And that this was the case with the Jews, that this period was by many made available, is shown by a passage in the same epistle, and which we find strangely following our last quotation in the book under review: "Then said Jesus *to those Jews which believed on him*, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Destruction and conversion, as two principles diametrically opposite, but ever present, run throughout the Old and New Testament, and may be found everywhere in the wide domains of the government of God. If earth is to be reformed, all that is in antagonism to his will must kiss the dust. With what significance does this truth apply to the present moral, social, and political convulsions this earth is undergoing, and with what appropriateness may we not again repeat, in view of the dread alternative: "Be wise now, therefore, O ye kings; be instructed, ye that are judges (or arbitrators) on the earth."

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*Louis Fourteenth, and the Writers of his Age.* By the REV. J. F. ASTIE. New York: Sheldon, Lamport & Blakeman.

In the age of Louis the Fourteenth not only were many of the arts greatly advanced, but literature—such literature as that represented by Pascal, Corneille, Fenelon, La Fontaine, Boileau, Racine, and Moliere—had a very full development. Many and various were the characteristics of that age, not alone in outward developments, but in personal character. Isolated as it may be from present association, we find within it much to be appreciated, to entertain, if not greatly to profit. We find in strange phases, but in as real embodiment as now exists, that love of national prestige so largely developed in the French. The author remarks:

It is in the great care which Louis XIV. took to make France respected, and to have it stand first among the nations of Europe, we find the true secret of that respect and attachment, and even that kind of worship, which he received from his contemporaries, to the end of his days. The French are ever indulgent towards those who can satisfy their love of glory, and who so act to prove that France is really "the great nation;" while, on the contrary, those of her rulers who are forgetful of her dignity, are sure to be abandoned at the critical moment. Some events which have taken place in our own day, have put this fact beyond doubt. The accusation made against the last king of France, throughout his reign, was this: Louis Philippe cares nothing for the honour of France; he bears the affronts of England and Europe, to maintain peace at any price. Whether well or ill founded, such was the popular accusation. And how was it with Louis Philippe, in the moment of danger? He found no devoted adherents; scarcely could he procure horses to carry him to the frontier; and England had to send a boat to conduct him across the channel.

The last point is not correct; and we must attribute the error to deficiency on the part of the translator; as a Frenchman, most certainly, would be informed in the details.

Louis Philippe brought material good; but the French cared more for the rank of France, which Louis Philippe failed to maintain; France is, nationally, the most self-sacrificing of all countries. The vanity of the individual disappears in concern for the common good. For what did Napoleon, so admired, so extolled, bring to them individually in proportion to the sacrifices made?

Napoleon undoubtedly did great good to the country. And France is indebted to him for that centralization, which is strength; and for many years of prosperity and glory, after a long period of anarchy. Yet we must not forget, that in other respects, his reign was disastrous, especially to liberty. France was exhausted towards the latter years of the empire; the poorer classes had to suffer extremely; there was not a family that had not to weep over some death; or a mother, who had not to charge the loss of a son or husband upon the great Emperor. Nevertheless, was France disposed to abandon the great man? By no means! The distinguished personages, who alone had gained by the war, were weary of it; and sought repose. But the people, who had suffered from it, were ready to suffer more for the salvation of their country.

We have this obituary of Louis the Fourteenth:

Politically, his monarchy died in France with him, but was spreading at the same time through Europe. Every prince wanted his Versailles; and absolute ideas made the tour of Europe, in company with the literature of the age of Louis XIV. It is from this prince that absolute monarchy, on the continent of Europe, properly dates.* Before his reign the people had had some privileges; and parliament, certain rights. But Louis XIV. was absolute; and chose to do everything himself. He, however, brought monarchy into disrepute by showing its tendencies undisguised. And we may, therefore, look upon him, as one among others, who greatly contributed to produce the revolution of '89. The monarchy, swallowed up under Louis XV., only appeared again an instant under Louis XVI., again to be abandoned. These, then, are the three elements which have combined to form the literary genius of the seventeenth century: the study of antiquity; religion; and the monarchy of Louis XIV. We can easily discern the influence of these three elements, in all the literary productions of this epoch; and especially in its dramatic poetry.

The analysis of the writings of that age in these pages is vivid and entertaining; and the whole book is a summary of the Augustan Age.

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*The Fountain of Living Waters.* By THEODORE IRVING, D. D. New York: Anson D. F. Randolph.

We can commend this book more than any other that we have seen from the same press, though perhaps it is more sentimental and superficial than spiritual and earnest.

*Dale Primer*, by the author of "The Twins in Newport," and published by Shepard & Co., is a child's book, and well calculated to excite lively attention, and to profit by its adaptation of descriptions to pictures.

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*Sanders' New Speller and Definer*, from the press of Ivison & Phinney, is one of a series already noticed, and which contains thorough expositions of the constituent parts of words, and much practical instruction in spelling, pronunciation, and definition.

* That is, its consummation, or complete realization.—TR.

*Sanders' Young Ladies' Reader.* By CHARLES W. SANDERS, A. M. New York: Ivison & Phinney.

This is a much improved School Reader for the female classes; and it is a work, too, which may be beneficially adapted for study at home. It combines a comprehensive course of instruction in the principles of rhetorical reading, with a choice collection of exercises in reading, both in prose and poetry. Its arrangements are such as make it most conducive to the acquisition of a correct mode of reading, and of a thorough comprehension of what is read; while its selection of pieces is such as must inform the judgment and improve the taste of the pupil, in no slight degree, with ordinary attention. The author quotes, as illustrative of his design in this respect, the observation of the younger Pliny, whom he justly considers one of the most agreeable writers of antiquity, that "as in life, so in one's studies, the most beautiful and the most humane thing is so to blend the grave and the gay, that the one may not settle down into melancholy, nor the other degenerate into levity,"—an observation, it is stated, which indicates the principle, so far as style is concerned, on which this and the author's other Reading Books, from first to last, have been designed and constructed,—and, certainly, no better one could, in that respect, have been adopted. In none of the series of his works, however, it is declared, "has the application of this principle been more studiously observed, since in none has it appeared more decidedly appropriate than in the present volume;" for, "in the selection of the matter," it is added, "after the first and highest duty, which was to secure in each piece the best possible moral tendency, that which came next in the order of importance, was to awaken and prolong attention by a judicious combination of all varieties of style, subject, and diction." There is ample evidence of this throughout its pages. Yet this, though an important advantage, is but one feature of its plan. It also abounds in those incidental and collateral teachings which are generally most impressive on the youthful mind, and which such a work as this may be made so seasonably and powerfully to convey. It has other, and scarcely less striking features, besides, in its lessons on elocution, and its illustrations of so necessary an art, whether as regards articulation, accent and emphasis, inflection, or modulation. Altogether, therefore, it is a Reader admirably adapted to the common mind of young ladies, and its use in their seminaries, and in their family circles, will soon, no doubt, be universal.

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*Homes for the People, in Suburb and Country.* By GERVASE WHEELER, Architect, author of "Rural Homes," &c. New York: Scribner.

This is a work on domestic architecture which deserves, and which cannot fail, to be popular. Its very title is suggestive of a desire to present that which may guide and direct the public, rather than the profession. *Homes for the People*—hints and directions, that is, to the people, for guiding them in the erection of suitable dwellings. And these for all situations, and in every style, and of various capacities—"in suburb and country," as it tells us, "the villa, the mansion, and the cottage, adapted to American climate and wants." All this is fully and effectually provided for; and it is so graphically illustrated in a series of original designs, of at least a hundred in number, that every one may be his own architect, and thereby furnish himself with a domicile after his own heart, and at a cost which may be kept quite within the means at his disposal for such a purpose. This is one very remarkable and very important revelation of the work—the comparatively small cost at which, by its directions, houses in the best taste, and with every wished-for convenience, and every reasonable comfort, may be constructed. Designs and plans of villa residences are given, of extreme elegance of style, and affording every requisite domestic accommodation, the estimated cost of which would not much exceed some two or three years' rent for inferior houses in this city, and around it. And this practical consideration appears to have been steadily kept in view—"that *homes* are needed, and that the urgency of the want must not be met by the offering of whimsical and unreal fancies, suited neither to habitancy nor durability, and yet, although honestly of opinion that any one design selected can be made exactly what it claims to be—a good common-sense house for a man to live in, replete with conveniences and domestic comforts:" all this, too, we repeat, in a style of simple elegance, and regulated according to architectural propriety. It strikes us that some of the designs are admirably adapted to Rectory houses for the Clergy; and that some of the suggestions relating thereto may be valuable to the Clergy and Vestries who engage in rearing such erections.

### Church Choirs.

We find the following remarks in the *New York Musical Review*. Instructive as they may be, we cannot but call to mind that in this country we have as yet no properly constituted choirs; and that it is only by their proper construction, *ab initio*, that we can reasonably anticipate their greater efficiency. The present system admits of no serious defence, and we are happy to find the practical adoption of a right principle in this matter is prevailing. We could conceive of still further benefit attainable, were such church choirs, at stated times, to meet together, as do those of St. Paul's, Westminster Abbey, Canterbury, Cambridge, Oxford, Windsor, and the gentlemen of her Majesty's Chapel Royal, at Eton, for the purpose of performing anthems of the great composers of our sacred music.

The object to be gained by a choir rehearsal is twofold, namely: To secure artistic improvement; and to learn how to make music a medium of true devotion. The latter is, too often, entirely overlooked. Efforts at artistic improvement should first secure *accuracy in time*. Choirs often form the habit of uniformly prolonging the last note of each strain beyond its real length, retarding the last few notes of every tune, and taking other liberties with strict time, each of which may be very well occasionally, but which should never become a habit with a choir. If any such liberty is to be taken, it should be done voluntarily, and because there is a reason for it. Then, too, how many choir-singers there are who disregard rests, and prolong the preceding note beyond its real length. To secure perfect accuracy in time, choir-singers should either practise with a metronome, or the chorister should beat audibly, or count aloud while they sing, keeping steadily on with his beating, or counting, without deviating in the least to accommodate their retardations. A little vigorous practice of this sort, will break up the loose, drawling habits into which choirs are so apt to fall. Next, let faults in intonation be corrected till all sing in tune. Then aim at a *blending of voices*. This means something more than singing in tune and producing good harmony among the several parts. It means that all the voices, on a given part, should so assimilate in quality and power that no one voice shall be prominent. This, which is very difficult to secure in a small choir, is easily attained in a large one. Three voices on a part is the smallest number that can in any way be made to blend, and this only when they are very nearly equal in power, similar in quality, and have sung much together. Increase the number to seventy-five, and they cannot help blending. All individuality is lost in the broad current of tone which carries everything before it. Another step in the artistic progress of a choir is, to secure that perfect unanimity of expression and effect which goes to make up what is termed *ensemble*. If one half of the choir use sustained, organ tones, and the other half sing staccato, it is evident there can be no unity of effect, no *ensemble*. To secure unity of effect, all must sing equally loud, equally soft, equally legato, equally staccato, etc., as the sentiment may require, and, farther still, the voices must begin each tone precisely together, finish it precisely together, and, where a swell or forzando is required, each voice must produce the maximum of power desired at precisely the same instant. This perfect unity of effect is of great importance, and too much attention can hardly be bestowed upon it. The artistic improvements we have thus far enumerated may all be secured in connection with the practice of old or familiar music; but there are other steps in the artistic improvement of a choir which can only be taken in connection with new music, and others still which necessitate the practice of difficult music. The syllables should be dropped as soon after leaving the elementary study of music as possible, and

choirs should, in their rehearsals, accustom themselves to take up new music and apply the words at once. Nothing but frequent practice of this kind will ever make them prompt in reading music at sight. The idea entertained by some choirs that they cannot apply words to new music, until they first sing it by syllable, is all nonsense; they can if they will but try. Practice makes it easy, and to secure the ability to do this readily, and not only to sing it mechanically accurate, but to catch, at the first glance, something of its musical and poetic spirit, new music should be taken up in this way at every rehearsal. Perseverance will accomplish wonders in this direction. Not only should new music be practised at choir-rehearsals, but difficult music should be resolutely attacked, and not only sung through once, or twice, but *studied* until unusual and chromatic intervals are taken correctly and with ease. After mastering a difficult anthem or chorus, it is astonishing to see how much more easily a choir will read at sight a plain church-tune. It is mere child's play. But the pleasure of thus gaining strength by the mastery of difficulties is not for that pusillanimous class of beings infesting almost every choir, who ingloriously give up tha contest with a faint "Oh!" if they cannot sing a difficult passage the first time trying. Victory is the reward of persevering effort, and even the smiles of Apollo are not to be won without it.

LIFE'S LESSONS.—Life has its lessons adapted for all ages, and Nature has her sweet solacings for the severity of those lessons. Gently, therefore, and gradually, does she lead the young through the sorrowful maze of their own mistakes, showing to them, as they are strong enough to bear it, where and how they erred; and, if they are disposed to profit by the retrospect, making them the humbler and the better for their past follies.


**NEW YORK LUNG INSTITUTE, No. 6 Bond-street. Established for the Exclusive Treatment of Diseases of the Lungs and Throat, by the Inhalation of Cold Medical Vapors, under the charge and control of GUILFORD D. SANBORN, M.D.**

This institution, the only one of the kind in this country, has now entered the second year of its existence under auspices the most favourable and satisfactory. During the past year over *one thousand patients* have been treated personally, and nearly *fifteen hundred* by letter. Of this number, which is far greater than has ever been treated at any one Medical Institute in the world, during the same period, *not one* has remained unconvinced of its superior curative effects in diseases of the Lungs and air-passages over the old method of administering medicines into the stomach. While in many instances patients applied for treatment whose disease had progressed so far as to exclude all hopes of a *permanent cure*, yet *relief* from pain and suffering have been obtained even from the commencement of the treatment and remedies. The triumphant success which it has met with even from the threshold of its advent is attracting universal attention, and the denunciations and opposition which it at first received from the hands of physicians, founded on ignorance and prejudice, is fast giving way to a careful and candid investigation of its merits. I most earnestly invite the attention of the medical profession and the public to the following considerations:

These certainly are important questions to decide; whether the old antiquated practice of endeavouring to cure diseases of the lungs and throat by giving drugs into the stomach is *beneficial* or *injurious?* Do they cure? or do they not? Has consumption diminished? or has it not? Is it a disease of the blood? or is it not? I know that to many physicians, who are but "Stereotyped Editions of antiquity" and its errors, an answer to these questions may be considered of little importance, and they shrink like cowards from their open discussion. Still I repeat the questions to their fifty thousand victims who are now under their *kind care* and *professional skill*, and who during the present year will have died "according to science." These I entreat to "think close and ponder well."

For more than four thousand years various drugs have been poured into the stomach for the relief and cure of diseases of lungs and throat, and for four thousand years have diseases of the lungs, throat, and air-passages been constantly increasing. The theory upon which this practice is founded exists in the belief that Consumption was a disease of the *Blood*, manifested in and through the lungs. Hence the object to render *pure* what was supposed to be *impure*, by giving various medicines into the stomach which were *supposed* to be capable of accomplishing this object. That this treatment *has* met with *no success* I need only refer to the tables of mortality from Consumption alone, when it will be seen to have been increasing during the last twenty years at the rate of *five per cent.* over and above the increase in population; and it is a significant fact that the world has never been so filled with *Patent nostrums*, and people have never been so *excessively drugged* as during that period. In the treatment of diseases of the lungs and air-passages, physicians have pursued but a *routine* of requiring their patients to swallow the most *sickening* and *disgusting* medicines, like Antimony, Ipecac, Lobelia, Opium, etc., while Blisters, Setons, and Irritants have been faithfully applied *externally*; after they have been subjected to this *orthodox* system of *scientific martyrdom* until their patience and *purse* are exhausted, they are most *kindly* advised (to shirk responsibility) to swallow bottle after bottle of the most *filthy* and *fatal* of all nostrums—Cod Liver Oil. No honest physician will deny that I have not drawn a truthful picture of the plan now used in *curing* consumption and other diseases of the lungs.

It is this system of *drugging* which I assert is *false* in theory and *fatal* in practice. I boldly declare it to be *murderous*—that it is rotten with the *absurdities* and *errors* of past ages. That it *does not* cure, I point to the fifty thousand graves yearly made, where lie mouldering the remains of "wealth, worth, and beauty,' who are *dead* monuments of its *healing* power. No wonder that *one-fourth* of the human family die with consumption. Not a domestic hearth can be found that has not lost by its ravages the "dearest one of all." The *name* sounds like a death-knell, and the mind associates it with the grave, the winding-sheet, and the worm. Never since the "morning stars sang together" has consumption been cured by taking drugs into the stomach, while thousands have been cured by *letting them alone.*

The system or plan of treating diseases of the lungs and throat at the New York Lung Institute, is *directly contrary* to that referred to, as is also the theory upon which it is founded. The *principles* or *rules* which are observed and strictly adhered to in the treatment of patients, are as follows:

I. All persons whether seen personally or prescribed for by letter are expected to be under absolute control, and on no other conditions will they be treated.

II. Diseases of the lungs and air-passages are each treated by its appropriate remedies. Consumption, Bronchitis, Asthma, Catarrh, require distinct and different remedies, the application of which are made *direct* and *immediate*, by inhaling or breathing them as hereafter described.

III. No patient is given drugs into the stomach, nor is he allowed to swallow any nostrum while under treatment.

IV. Patients are subjected to a course of physical training in order to give strength to the muscles, and to increase the size and capacity of the lungs. *The most nourishing diet is enjoined, and also the daily use of some form of alcoholic drinks.*

The method of Inhalation as here used is entirely *new* and *novel*, and meets with the sanction and approbation of every physician who has examined it, and many have adopted it in their private practice. Instead of adding to *hot water* the medicines to be inhaled (which is the *old plan* of inhalation), they are used of the *usual temperature of the air*. The inhaler consists of a small glass globe to which is attached an elastic tube and ivory mouth-piece; in the globe is placed a fine sponge upon which is poured a small quantity of the vapor desired to be used. The patient *inhales* or *breathes air* which has become medicated by being passed through the sponge. By this method the lungs are filled with a pleasant and agreeable vapour three or four times daily.

In regard to the *success* which attends this plan of treatment it is *too well* known to require the written evidence of those who have been benefited. Thousands in every State of the Union will attest to its curative effects. It appeals at once to the *reason* and *judgment* of every intelligent person who will give the subject one moment's reflection. That it is destined to work a complete revolution in the treatment of the largest class of diseases which afflicts the human family, is no longer a matter of doubt. *It is looked upon as the only reasonable hope for the Consumptive invalid.* That Consumption, in its *first* and *second* stages can be *cured*, has been again and again proven. There is no disease of the respiratory organs which cannot be greatly *relieved* when a permanent cure can not be accomplished.

TERMS OF TREATMENT.

*Persons who visit the city, and are under personal medical attention, are charged* $30 *per month. Examination of Lungs with Chart showing their condition,* $5. I will here add that it is not necessary for persons at a distance to incur the expense and fatigue of a visit to the city for treatment, but by sending a *full history* of their disease, its *duration of character of the cough* and *expectoration*, appropriate remedies (with inhaler) will be sent sufficient for *one month's use*, with weekly advice, for $15. Such persons are as much under care and control as if seen personally. I am ever willing to treat patients in connection with physicians in the country, and answer any inquiries concerning my treatment and remedies used.

All communications must be directed to Dr. GUILFORD D. SANBORN, New York Lung Institute, No. 6 Bond street.

m22-7teow.

**GREAT BARGAINS IN CARPETING—A REDUCTION** of twenty-five per cent.

SMITH & LOUNSBERY are now prepared to exhibit their New Spring Styles for 1855, comprising the most complete and magnificent assortment ever offered in this market.

In consequence of the Great Reduction in the cost of production, they are enabled to offer their Goods full twenty-five per cent. less than last season.

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| Elegant | MEDALLIONS, various sizes, | 14s. to 16s. | per yard. |
| Do. | VELVET, English and French, | 10s. to 14s. | do. |
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English and American Floor Oil Cloths, all widths, of every conceivable design and style, with a full and complete assortment of every description of Stair Carpets, Rugs, Mats, Matting, Table and Piano Covers, Stair Rods, and other goods pertaining to the carpet trade. SMITH & LOUNSBERY,

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**THE NEW CARPET EMPORIUM**, 210 Bowery.—J. HYATT, has removed his carpet and oil cloth establishment from his old stand, 94 Bowery, (where he was burnt out,) to the spacious building 210 Bowery, between Spring and Prince streets opposite Rivington street, where will be found a large and well assorted stock of both foreign and domestic carpeting and oil cloths of every description, consisting of tapestry and velvet carpeting, Brussels carpets, Lowell and Auburn power-loom 3 ply and superfine ingrain carpeting. Also, oil cloths from 2 to 24 feet wide at very low prices. Also, hearth rugs, door mats, table and piano covers, tapestry and Venetian stair carpeting, druggets, window shades, &c., &c. Also, 6,000 yards of carpeting and oil cloths at 40 per cent. less than value. The above is all worthy of the attention of carpet buyers. HYATT'S Carpet Emporium, 210 Bowery, opposite Rivington street. m22-3m.

**MRS. J. H. HODGE**, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly, assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street, South Brooklyn. je3-1y

**VANDEWATER & HEASLEY**, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, New York.

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Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.

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**SPRING AND SUMMER FASHIONS.**—E. PHILLIPS, 236 Bleecker street, New York, Hat and Cap Manufacturer, has on hand a beautiful assortment of every variety of fancy Hats for the season. Hats and Caps made to order. au12-1y

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THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the furnishing of CHURCHES and PUBLIC INSTITUTIONS:

And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

DAMASK, MOREEN, and GERMAN REPS, for *Cushions.*
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CARPETING: *Velvet, Brussels,* or *Ingrain*, for *Chancel* and *Vestry*, or *Session Room.*
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CURLED HAIR in *Rope, Picked*, or *made into Cushions.*
PATENT FELT for *Cushions*—An article introduced within the last two years, which has met with the most extensive patronage.

DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

**AN ESTABLISHMENT OF THIRTY YEARS' STANDING.**—A CARD.—Thirty years having elapsed since the subscriber introduced his peculiar styles of Hosiery, it is with no ordinary feelings of gratitude that he now returns thanks for the very liberal and constantly increasing patronage enjoyed from the year 1823 until the present time. His success he attributes not less to the principles upon which he has conducted business, than to the fact of having kept a very large and well selected stock of **Hosiery, Under-garments, Gloves, &c.** To these principles he would invite attention, and assures all that they will be adhered to strictly by the firm of A. RANKIN & CO., at their old stand, No. 104 Bowery, viz.:

To show goods freely, but urge no one to buy.
To advise as to the cheapest and most durable goods.
To sell at a very small advance on the cost.
To return money cheerfully if goods are not suitable.
To state the lowest price, from which there can be no deviation.

A. RANKIN,
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**WAX FLOWERS FROM NATURE.**—Mrs. A. E. PIPER teaches this beautiful Art upon new principles, by which flowers of all varieties can be made to imitate nature, being free from the stiffness and angularity incident to the old process. Specimens of flowers and vases can be examined and purchased at the Bookstores of Stanford & Swords, No 637, T. J. Crowen, No. 699 Broadway, New York: Smith & Lord, No. 246 Fulton street, Brooklyn; and at her residence, No. 130 Dean street, near Hoyt, South Brooklyn.

☞ Ladies desirous of acquiring a knowledge of this delicate Art, which is a source of agreeable occupation for leisure hours, will please leave their address at either of the stores as above, or forward same by post to Mrs. Piper at her residence. Terms $5 for one course of six lessons. ap26-3m$

**THE SMITHSONIAN HOUSE, AS ENLARGED, IS** now open, corner of Broadway and Houston-st., on the same block with the Metropolitan Hotel and Niblo's. The HOUSE is conducted on the European plan of lodging-rooms, ranging in price from FIFTY CENTS a day (for inside single rooms) and upwards, according to size, location, &c. Many desirable at $5 and $6 per week, and some for less. The NEW RESTAURANT is located on the first floor, on Broadway, where, or in the private rooms, meals will be furnished at the lowest price the market will afford, and in superior style—the guests paying only for what they order. Travellers and citizens will find at the SMITHSONIAN accommodations of superior order for respectability, order, neatness, attention, comfort, and ECONOMY. SIDNEY KOPMAN.

my3-4t

**JOHN T. BUDD'S** First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES, No. 692 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17-1y

**HILL & BAILEY**, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

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## SCHOOLS.

**BOARDING AND DAY SCHOOL**, NO. 133 UNION STREET, (between Henry and Hicks,) SOUTH BROOKLYN. The Misses HOLDEN will re-open their School for a limited number of Young Ladies, as Boarders, and a few select Day Scholars, on Monday, May 7th. The course of instruction will embrace all the English branches, Music, French, Drawing, Painting, and Needle-work.

CHARGES, PER QUARTER—Primary Class, from $5 to $7; Academical Class, from $8 to $12. Extras—Music, on the Piano or Guitar, from $12 to $20; French, $5; Drawing, $5; Painting, $10; Stationery, $0.50. Board, washing, light, and fuel, with English tuition, from $200 to $300 per annum.

Board and tuition bills payable within the first-half of the term, and charged only from the time of entrance. Pupils may be received in a single branch only. Private lessons will be given to any who may desire special instruction. No deduction for absence, except in cases of protracted illness.

REFERENCES.—Right Rev. Horatio Potter, Bishop of the Diocese of New York; Rev. Wm. Berrian, D.D., Trinity Church, New York; Rev. Wm. A. Muhlenberg, D.D., Church of the Holy Communion, New York; Rev. I. P. Labagh, St. Paul's Church, Brooklyn; Rev. E. H. Canfield, Christ Church, Brooklyn; Ebenezer Knight, M.D., New York; Chas. E. Pierson, M.D., New York; Wm. Belden, A.M., New York; Henry Fisher, Esq., Brooklyn; John C. Winans, Esq., New York.

For further information, apply to the Principals, personally or by letter. my3-3t

**CHESTER FEMALE INSTITUTE**, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector. TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

**HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.**—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.

a5-4m$ A. DALTON, Principal.

**ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES**, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

**DEER HILL INSTITUTE.—A BOARDING SCHOOL** for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

**HALL OF ST. JAMES THE LESS, PHILADELPHIA.**—Rev. ANTHONY TEN BROECK, M.A., Rector. The next session will begin May first. Number of pupils limited to thirty-five. No day pupils received. Applications for admission to be addressed to the Rector, P. O., Falls of Schuylkill, Philadelphia, Pennsylvania. m22-2m

**BOARDING AND DAY SCHOOL**, No. 151 West 34th-street. The Misses ROHR, Principals.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-4m

**THE SUBURBAN HOME SCHOOL**, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

## DRAPERS AND TAILORS.

**CLERICAL TAILOR.**—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. m1-tf

**BISHOP'S ROBES.**—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

m1-1y No. 120 Bleecker street corner Wooster street.

**G. A. HUNTER**, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in superior manner.

GENTS' FURNISHING GOODS. je3-1y

**JAMES H. STEVENS, Merchant Tailor and Clothier**, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

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**JOHN W. PRIEST, M.A., ARCHITECT**, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

**STAINED GLASS FOR CHURCHES, &c.**, manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; Christ Church, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. [a12] au19-1y

**JAMES SUTTON, MODELLER AND ORNAMENTAL** plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.

N. B.—Ornaments sent to all parts of the Union. m8-6m

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**DR. A. STARR, Surgical and Mechanical Dentist**, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

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## LIFE AND FIRE INSURANCE.

**THE MERCHANTS' INSURANCE COMPANY, OF** THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, $200,000. Insurance against Loss or Damage by Fire.

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**HOWARD LIFE INSURANCE COMPANY**, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

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oct7-1y

**FIRE INSURANCE.—ROYAL INSURANCE COMPANY** of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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**NEW YORK LIFE INSURANCE COMPANY**, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

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**LAFARGE FIRE INSURANCE COMPANY**, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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**THE MARKET FIRE INSURANCE COMPANY**, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

**FULTON FIRE INSURANCE COMPANY, NO. 40** Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.

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**BROOKLYN FIRE INSURANCE COMPANY.** Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, New York.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

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| | | |
|---|---|---|
| William Ellsworth, | Jerome B. Fitzgerald, | John T. Bruce, |
| Theodore Martine, | Isaac V. Fowler, | Henry Quackenboss, |
| Phineas T. Barnum, | William Okell, | Andre Froment, |
| Robert C. Bell, | Nathan'l P. Freeman, | Samuel F. Whiting, |
| John R. Briggs, | Charles T. Cromwell, | George Gilfillan, |
| Charles A. Jarvis, | Philip H. Williams, | John C. Smith. |
| John A. Kennedy, | Solomon Kipp, | Joseph M. Greenwood. |

WILLIAM ELLSWORTH, President.
WILLIAM F. LEGGETT, Secretary. ap19-1y.

**NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY**, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over $600,000, after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS:

| | | |
|---|---|---|
| Chas. P. Curtis, | Sewell Tappan, | Thos. A. Dexter, |
| Chas. Hubbard, | Wm. B. Reynolds, | A. W. Thaxter, Jr., |
| Caleb Reed, | Marshall P. Wilder. | |

BENJ. F. STEVENS, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

EDWARD H. PARKER, M. D., 279 Fourth-avenue, Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. a5-eow6m

## PIANOS AND MUSIC.

**PIANOS, PIANOS, PIANOS.**—HAVING REMOVED TO OUR spacious store, 519 Broadway, (St. Nicholas Hotel,) we are now offering the most extensive assortment of Pianos, Melodeons, and Parlor Organs in the United States, comprising Hall's celebrated triple-stringed double octave Pianofortes of our own manufacture. These Instruments are equal in power to the French Grand Piano, at one-half the cost, and are specially adapted to large rooms. Also our School Piano, which stands unrivalled for cheapness, durability, and standing in tune. We are also sole agents for A. W. Ladd & Co.'s premium Boston Pianos, of all sizes, and also Messrs. Carhart, Needham & Co.'s Melodeons. A large assortment of second-hand Pianos cheap. ELY & MUNGER,

my10-3m 519 Broadway, St. Nicholas Hotel.

**CHEAP MUSIC AND PIANO STORE OF HORACE** WATERS, No. 333 Broadway, New York. *Opposition to Monopoly. Music at greatly reduced rates.*

Notwithstanding the *combination of music dealers* to keep up the prices of non-copyright music, *against* the interests of *native composers*, and their refusal to extend to Mr. Waters the courtesies of the trade, he is making *immense* sales—having abundant evidence that he has public countenance and support, in his *opposition* to the GREAT MONOPOLY, and in his efforts to aid NATIVE TALENT, and to adopt the NATIONAL CURRENCY. His stock of American and European music is immense, and the catalogue of his own publications is one of the *largest and best selected* in the United States. He has also made a GREAT REDUCTION in the prices of PIANOS, MELODEONS, and MUSICAL INSTRUMENTS of *all kinds.* *Superior toned* 6¾ octave pianos for $175, $200, and $225, interior of as *good quality*, and instruments as *strong* and as *durable* as those which cost $500. Pianos of every variety of style and price up to $1000, comprising those of TEN different manufactories: among them the celebrated *modern improved* HORACE WATERS' PIANOS, and the *first premium* ÆOLIAN PIANOS of T. GILBERT & Co.'s make, (owners of the Æolian patent). SECOND-HAND PIANOS at *great bargains.* Prices from $40 to $150. MELODEONS from five different manufactories, including the *well-known* S. D. & H. W. SMITH'S Melodeons, (tuned the equal temperament,) *the best make in the* United States. Prices $45, $60, $75, $100, $115, $125, $135, and $150. SMITH'S DOUBLE BANK MELODEONS, $200. *Piano and Melodeon guaranteed.* The best terms to the trade, schools, &c.; 12½ per cent. discount to clergymen and churches. All orders promptly attended to. Music sent to all parts of the country, post-paid, at the reduced rates. General and select catalogues and schedule of prices of Pianos forwarded to any address free of charge ap26-3m

**P. LYNCH RESPECTFULLY INVITES ATTENTION** to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.

Manufactory and Warerooms 333 Broadway, one door below Thirteenth street. m29-1y

**BACON & RAVEN, PIANO FORTE MANUFACTURERS**, Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.

Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

**WORLD'S FAIR PREMIUM PIANO FORTES.**—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would alsc invite attention to their stock of MELODEONS, of one of the best mauufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

**MICHROCORDION PIANO FORTES.**—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

**ATTENTION** is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. 421 BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24-1y LIGHT, NEWTON & BRADBURYS.

**GEO. F. BRISTOW, MORSE & CO.**, PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

**PIANOFORTES** OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6,6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20-1y Factory, 311, 313, 315 Rivington street.

**WM. H. DAVIS**, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

**CHURCH, PARLOR, AND CHURCH BARREL ORGANS.** The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

**CHURCH ORGANS.**—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.

No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.

No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.

No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.

No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.

No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

**ORGANS.**—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.

Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

N.B.—We have several Organs building, from those of 6 stops up to 30, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

**LARGE CHAPEL ORGAN FOR SALE**—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

**BELLS! BELLS!!**—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany county, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

**CARRIAGES.—ISAAC MIX Jr.** has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

**TEA, TEA, TEA.**— 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

**HOUQUA TEA STORE, 418 Grand street, New York.**—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.

oct7-1y MILLER & WATTSON, Proprietors.

**GAS FIXTURES, CHANDELIERS, &c.**—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.

JOHN JOHNSON, B. M. JOHNSON, } 111 East 18th street, N. Y.
sep23-1y

**TENT WINE** (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,

oc28-1y 3 Cedar street.

**STATEN ISLAND Fancy Dyeing Establishment.**—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f10-1y BARRETT, NEPHEWS & CO.

**SEWING MACHINES**—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

## DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

**J. W. THOMPSON'S** OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

**DAGUERREOTYPES FOR 50 CENTS**, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

**R. A. LEWIS**, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

**J. THWAITE**, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

**LAWRENCE'S GALLERY** is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

**BRADY'S NATIONAL GALLERY** OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.

Open to the public at all times. sep9-1y

## FURNITURE AND UPHOLSTERY.

**NEW LOCATION**— FITZSIMMONS' Furniture and Upholstery Warerooms, 483 Broadway, between Broome and Grand streets, and at his old stand, 235 Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y. 483 Broadway, between Broome and Grand streets.

**FURNITURE.**—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

**J. S. PECOCKE**, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables. Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

**LOOKING-GLASSES**, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m8-1y

**CRIPPEN & KREPS**, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

**MRS. E. BERRIAN, 180 BOWERY, BETWEEN** Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Laces and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.

m29-1y MRS. E. BERRIAN.

**SHOW CASES!**—FRASER'S FIRST PREMIUM SHOW CASE Warerooms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.

New York, May, 1854. my20-1y

**SHOW CASES**, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.

ap19-1y A. J. CAMPBELL.

**SHOW CASES.**—SCHMITT & BROTHERS, 5 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

**BROTHERHOOD OF THE PROTESTANT EPISCOPAL** Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.

President—BAILEY J. HATHAWAY, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.

First Vice President—FERDINAND WALKER, Clinton Avenue, South of Myrtle.

Second Vice President—WM. W. RUSSELL, 275 Pearl street.

Corresponding Secretary—LEWIS MORRIS, 25 Tompkin's Place, or 87 Wall street, New York.

Recording Secretary—CHARLES S. STONE, corner of Court and Joralemon streets.

Treasurer—THOMAS K. LEES, 79 Pine Apple street, or 9 Maiden Laine, New York.

Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.

The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.

Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

**PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.**—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not physically disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

*Counselor:* The Bishop of the Diocese, *ex-officio.*

*OFFICERS FOR 1855.*

*President:* RICHARD SILL, 343 Broadway.
*1st Vice President:* CHARLES P. BURDETT, 47 Fulton street.
*2d " "* JOHN G. AMBLER, M.D., 31 Washington Place.
*Corresponding Secretary:* O. B. WILSON, 25 Beaver street.
*Recording Secretary:* THEO. R. MCILWAINE, 194 Broadway.
*Financial Secretary:* A. W. HOFFMAN, 102 Chambers street.
*Treasurer:* CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. m1-1y

### "ONLY WAITING."

A very aged man was asked, "What he was doing now?" He replied, "Only waiting."

Only waiting till the shadows
Are a little longer grown,
Only waiting till the glimmer
Of the day's last beam is flown:
Till the night of earth is faded
From the heart, once full of day;
Till the stars of Heaven are breaking
Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home,
For the summer time is faded,
And the autumn winds have come.
Quickly, reapers! gather quickly
The ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the magic gate,
At whose feet I long have lingered,
Weary, poor, and desolate.
Even now I hear their footsteps
And their voices far away;
If they call me I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown,
Only waiting till the glimmer
Of the day's last beam is flown;
Then from out the gathering darkness
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Tread its pathway to the skies.

### Lord Carlisle on Eastern Affairs.

The East, so long the country of romance, the battle field of mythologic story, and, in later times, the arena for the conflict in embodied form of errors and of truths, the subjugation or ascendancy of which has affected the well-being of ages, and parted the fates, as it has controlled the destiny of nations, witnesses once more the gaze of the most civilized, as of the most barbarous nations, directed towards it, waiting the issue of that "shock of arms," destined to decide, so far as material indications may afford a clue, the political, the social, and the religious influence that is to prevail for years to come over the fairest regions of Asia. All governmental influence in relation to social changes or the imposition of a form of faith, however, must ever be materially modified by the character of the people subjected to its rule, by the circumstances with which it surrounds them, and by the extent to which traditions are received or thrown aside. It is not one despotism against which Europe is arraying itself, but many; and however excellent contemplated reforms may be, it is well to remember that there are those who receive such merely passively, conforming to them as by some necessity, but unaffected and unchanged. There are the Turks, with far more individual power to impress others than to be impressed themselves, who bow before, and accept without valuing, material improvement, who are of a race gone by, and in their ascendancy over millions of Greeks, triumphing by virtue of the Mohammedan scimetar, not by any inherent superiority. Constantinople, once the religious and political capital of the world, is again coveted alike by the ancient representative of the Greek faith, and he who more than any other one impersonates the Roman. It becomes of importance then to learn of what the national elements consist that may provide for the reconstruction or the re-establishment of a Christian empire on the borders of the Bosphorean waters, and it is in this connection that the writings of intelligent and reliable travellers are now especially valuable. Their volumes are no longer read for mere amusement, or the love of the marvellous, but as indications of what may lie beneath the surface, the character and wealth of the ore. Conspicuous amidst such travellers—of those who have looked not with idle, but philosophic gaze on what passed before them, who have had learning sufficient to record essential facts, and to indicate their immediate relations, is the Earl of Carlisle, the present Lord Lieutenant of Ireland. Gifted with remarkable powers of observation, a sound judgment, an intimate acquaintance with the policy and views of the different governments, a highly appreciative disposition of the character of those brought into contact with him, favoured with the rarest and best opportunities of acquiring information, and with amenity of manners, and accomplishments as a scholar, that ever made his presence welcome, he was of all others best qualified, at the opening of the present contest, and, in a religious point of view, at its most important epoch, to discern what in the Orientals was ill calculated to survive the rude and ungenial blast, and what might be reformed and reconstructed, or reinvigorated. His Lordship's "Diary in Turkish and Greek Waters," about to be issued from a Boston press, will be found to confirm what we have said. In the exceedingly attractive, and, in some respects, valuable preface, attached to it by Professor Felton, of Harvard College, the following testimony to its worth is borne:

> The period embraced in this Diary is one of deep significance, and the persons introduced have played eminent parts in the opening of a mighty historical drama. Lord Carlisle's distinguished rank, and his still more distinguished personal character, gave him every possible opportunity of witnessing to the best advantage, the incidents of the swelling scene,—the prologue to a terrible tragedy. On board the fleet at Besica Bay, at Constantinople, at Therapia, at Athens, at Corfu, he sees all that is worthy of attention under the fairest auspices, and in the most appreciating spirit. He has the genial sympathies of the scholar for the great past, and of the Christian statesman for the living present; and as he looks upon the lovely face of Hellas, and the transcendent remains of ancient genius that adorn that suffering land, his cultivated mind responds to the thrilling touch of the spirit of antiquity still lingering over the ancient haunts. While believing heartily that the cause of the Allies, in the present struggle, is the cause of European civilization, he keeps himself free from that Turcomania which, like a sudden epidemic, has inspired so many Englishmen with an admiration of the Turks, and blinded them to the corruptions of Turkish society, and the sure decay of the Turkish Empire. While judging with severity the short-comings of the Greek government, he renders justice to the excellent qualities of the Greek people, and shows, in many significant sentences, that he is not insensible to the incongruity of upholding by Christian arms the Moslem despotism over the Christian populations of Thessaly, Epeirus and Macedonia.

These Greeks already rule the commerce of the Levant; and commerce is the present greatest existing element of power. They are decidedly a western people, and in refusing to them the possession of land, the Turks have forced on them those habits of industry which, added to their desire of knowledge, their love of commerce, and extreme sociality, has continually advanced them. By multiplication of numbers alone, their ascendancy is secured. They have the unitary power, too, in love of country, animated, also, by the precepts of religion, before which Mohammedanism with its sensuality cannot long survive to rule; surviving at all, it can exist only with its present worshippers. Referring to the events that have transpired since the Earl of Carlisle's visit to the East, and which serve to illustrate yet more fully the opinions he then expressed, the American editor thus speaks:

> In the short time that has passed since its publication, what imposing changes have taken place upon the scene. The allied fleets have left the classic shores of Troy, and, sweeping up the Hellespont, have displayed their majestic might before the Old Seraglio and the Mosque of Saint Sophia, and anchored in the Golden Horn. Thence they have startled the waters of the Bosphorus with their stately presence, and wakened the echoes along the shores and headlands of the Euxine with unaccustomed thunders. The armies of the West have poured into Byzantium, and frighted from his propriety the bearded and solemn Turk, who even now dreams that the Sultan is the lord of the world. The Crimea—the Tauric Chersonesus—in mythical times was the scene of human sacrifices; but the priestess of those grim and bloody rites, in honour of the Virgin Huntress, never imagined the scenes which Christian armies have enacted there. What prodigies of valour have not the dauntless bravery of England, unknowing how to yield, and the fiery chivalry of France, resistless in its onset, achieved on those reddened rocks and war-ploughed fields? And then, how extraordinary the contrasting spectacle, of noble English ladies leaving their luxurious homes to minister to the wounded and soothe the agonies of the dying, in the hospitals of Stamboul and Scutari. Florence Nightingale—rich, accomplished, surrounded by admiring and loving friends, welcomed to the most intellectual society of England—renounces the gratifications that attend on rank and wealth,—and nowhere are they so seducing as in England,—and consecrates herself to a career of laborious and painful duty, spending her thoughts, her time, her wealth, to lessen the sufferings of the poor and soften the sorrows of the afflicted, and so prepares herself unconsciously for the saintly mission for which she is selected by the cabinet of England, and clothed with an authority seldom bestowed on man or woman before. What a picture is here presented! This delicate and high-bred woman, gifted with rare accomplishments, and an administrative talent rarer still,—with a moral courage unspeakably higher than the daring exhibited by the bravest soldier that ever offered up his life on the field of battle,—now moves among scenes of horror before which the stoutest manly heart might quail, amidst ghastly wounds and dying groans, an angel of mercy, with healing in her presence,—an object of little less than adoration to the brave hearts of the victims of war who crowd the hospitals on the shores of the Bosphorus,—the most illustrious woman, perhaps the most illustrious human being, now among the living.

Thus ever in times of national commotion, and of deadly strife, does religion come to be embodied in view of the world in some bright and shining examples, and half redeem, by the virtue of such lessons, the follies and the crimes of kings. These are the lessons that shine the brighter for the horrors with which they are engirt, and repeat to the world the sum of pure and undefiled religion.

### American Hebrew Christian Association.

A meeting has been held in this city for the organization of an American Hebrew Association. The Rev. W. Gallatin presided on the occasion, and the following resolutions were read and passed:

*Whereas*, There exists in the United States several hundred highly respectable and intelligent Christian Jews, many of whom reside in New York city and places contiguous to it; and whereas, it is the firm belief of many of these Christian Jews, that the present signs of the times are such as call upon them to abandon their now isolated position, and organize an association consisting of sincere and long tried converts, having for its object the promotion of the spiritual interest of its members, the relief of those of their brethren who for confessing Christ are suffering want and distress, the stirring up of the dry bones of the house of Israel, and the arousing of the Christian Church to more earnest prayer and increased effort for the salvation of Judah; and,

*Whereas*, The annual meeting and public testimony of such a body of witnesses to the Messiahship of Jesus, and the setting aside by them of all the sectarian formula of the present day, knowing nothing among themselves save Jesus, their common Redeemer, and cherishing love to all that bear his image, by whatever name they may be called, would lead many of our Jewish brethren to examine the religion we profess.

The Rev. John Neander adverted to the prevalent desire for the reclamation of their Jewish brethren, in which this organization had originated, the appropriateness of the time, and the immediate and lasting benefits that would accrue from any exertion made.

Mr. Morris Franklin, of Union College, dwelt on the "signs of the times," and combatted those arguments which, if accepted, would incite inaction. On behalf of the Jews who were Christians, it was absurd to style them apostates. They cherished the same faith that inspired Abraham, Isaac, and Jacob, and their descendants, the Apostles. Nor was there any reason why Christian Jews should be dissociated from one another. There was reason to believe that if they were thus fraternally combined, and Christian efforts well directed, the Jews would come over to Christianity in great numbers.

G. K. Ledder, Esq., made reference to the vast number of eminent converted Jews in foreign countries.

The Rev. Mr. Harris was not disposed to regard the divisions among Christians as seriously interfering with the conversion of the Jews, the Hebrews themselves being divided into sects, such as the New School Talmudists and anti-Talmudists. He adverted, as did the preceding speaker, to the great number converted during the last quarter of a century.

After nomination of officers, the meeting adjourned.

Congregational Liturgy.—The value of a Liturgy is being practically appreciated by Congregationalists and Presbyterians abroad. Reflection has made its full advantage clear; and, notwithstanding the vituperation which the effort at adoption of a fixed form has called forth from a portion of each of these communities, the work progresses, and people, with greater familiarity with what are the characteristics of our Liturgy, learn to see the groundlessness of the prejudices with which the Church, even for this one cause, has been regarded. It is not, however, to be denied that one motive which has operated to the more ready adoption of this Liturgical movement, has been the desire, on the part of the Presbyterians and Congregationalists, to arrest the accessions made from their communion to the Church—to offer, as it were, some new attraction, by the adoption of an attractive form, the full spirit of which they are powerless to recognise. Not with them are the hallowed associations that enshrine our worship; and the mutilations they would introduce, the early prayers of the Church they would exclude, must take from their Liturgies the divine unction that ours continues to hold apart. The Presbyterian bodies have already had different forms of service, and Calvin and Knox are still extant; each succeeding Liturgy comes to an untimely fate, and whatever its qualities, in no long time is found, like that of the Methodists, to be a dead letter. The authority with these existing merely in the fact of the majority governing, which majority is liable to change sides, and may be alternately right and wrong, the Liturgy adopted must necessarily lapse into an ordinance of no permanently binding influence—a matter subject to all the changes of caprice or opinion, and so without proper authorization. The example and practice of ages is indeed necessary to form a Liturgy, as has been acknowledged by all good men—a hallowed influence hence proceeding, especially when it is in conformity with the Scripture doctrine and the example of all succeeding time from that of the Apostolic—such as is the Liturgy of our Church.

Miss Nightingale.—Rev. G. S. Osborne, in his book on *Scutari and its Hospitals*, writes thus of Miss Nightingale:

Miss Nightingale, in appearance, is just what you would expect in any other well-bred woman, who may have seen perhaps rather more than thirty years of life; her manner and countenance are prepossessing, and this without the possession of positive beauty; it is a face not easily forgotten, pleasing in its smile, with an eye betokening great self-possession, and giving, when she wishes, a quiet look of firm determination to every feature. Her general demeanour is quiet, and rather reserved; still I am much mistaken if she is not gifted with a very lively sense of the ridiculous. In conversation she speaks on matters of business with a grave earnestness one would not expect from her appearance. She has evidently a mind disciplined to restrain under the principles of the action of the moment every feeling which would interfere with it. She has trained herself to command, and learned the value of conciliation towards others, and constraint over herself. I can conceive her to be a strict disciplinarian; she throws herself into a work—as its head—as such she knows well how much success must depend upon literal obedience to her every order. She seems to understand business thoroughly, though to me she had the failure common to many "heads"—a too great love of management in the small details, which had better, perhaps, have been left to others. Her nerve is wonderful! I have been with her at very severe operations; she was more than equal to the trial. She has an utter disregard for contagion. I have known her spend hours over men dying of cholera or fever. The more awful to every sense any particular case, especially if it was that of a dying man, her slight form would be seen bending over him, administering to his ease in every way in her power, and seldom quitting his side till death released him. I have heard and read with indignation the remarks hazarded upon her religious character. I found her myself to be in every word and action a Christian; I thought this quite enough. It would have been in my opinion the most cruel impertinence, to scrutinize her words and acts, to discover to which of the many bodies of true Christians she belonged. I have conversed with her several times on the deaths of those who I had visited ministerially in the hospitals, with whom she had been when they died. I never heard one word from her lips that would not have been just what I should have expected from the lips of those who I have known to be the most experienced and devout of our common faith. Her work ought to answer for her faith; at least none should dare to call that faith in question, in opposition to such work, on grounds so weak and trivial as those I have seen urged. That she has been equally kind and attentive to men of every creed; that she would smooth the pillow and give water to a dying fellow-creature who might own no creed; I have no doubt; all honour to her that she does feel that hers is the Samaritan's, not the Pharisee's work. If there is blame in looking for a Roman Catholic priest to attend a dying Romanist, let me share it with her—I did it again and again.

Curious Epitaph.—The following curious inscription is taken from a monument in Barrow Church, Leicestershire; the name of the person being Cave. It is dated 1584:—

Here in this grave there lyes a Cave.
We call a cave a grave.
If Cave be grave and grave be Cave,
Then, reader, judge, I crave,
Whether doth Cave here lye in grave,
Or grave here lye in Cave.
If grave in Cave here buried lye,
Then, grave, where is thy victory?
Goe, reader, and report,
Here lyes a Cave
Who conquers Death,
And buries his own grave.

## OBITUARY NOTICES.

—"For they shall be called the children of God."
—Matt. v. 9.

Died, at his residence in Schenectada, on the morning of the 9th of April, Thomas Palmer, aged 70 years.

Mr. Palmer was born in Ballston, Saratoga County, on the 2nd of February, 1785. He was the son of the Hon. Beriah Palmer, one of the first settlers of Ballston, who was afterwards member of Congress for many years, and one of the most distinguished men in Saratoga County. Mr. Thomas Palmer entered Union College at the early age of fourteen, and graduated in 1803. In 1806 he commenced the practice of the Law in his native town, and subsequently held many offices of trust and responsibility there. In those days party spirit ran high in our State, and in no part of it more than in Saratoga County. Mr. Palmer became an ardent politician. His great power and readiness as a political writer commanded him the high respect of all parties, and his name became intimately associated with those of Young, Cramer, and Taylor, and the other distinguished men of that day. In 1832 he removed with his family to Schenectada, where he has since continued to reside.

Mr. Palmer was one of the most useful and beloved members of our community, and will be long and universally regretted. When he came to our city twenty-three years ago, it was the residence of a noble circle of old-fashioned Christian gentlemen—men of leisure and of competence, of superb personal appearance and marked individuality; and as much distinguished for their intelligence and refinement as they were widely renowned for their abundant and overflowing hospitality. Who can speak even now without emotion, the revered names of Duane, of Martin, of Mumford, of Yates, of Walton, of Kane, of De Graff, and of Craig, and their cherished associates? And who can remember those lovely old men as they were, with their enthusiastic natures, their sterling virtues, their cheerful dispositions and benevolent countenances, but with a reverence too great for words, and a love almost unutterable! Among this accomplished circle, and as if born to be one of them, Mr. Palmer immediately took his place, and continued to be esteemed by them while life lasted. One by one the members of that glorious band have passed away from among us. Mr. Palmer was one of the very last; and around him, as about a crumbling, yet still remaining pillar of a once noble edifice, the affections of many a bereaved heart had clung, alas! but too closely.

But he possessed qualities which eminently entitled him to our love and regret for his own sake. He was intellectual and cultivated, amiable and affectionate, cheerful and witty, and pure and upright in heart. His eminent social qualities, and the happy faculty which he possessed of making all pleased with themselves, made him always a favourite, wherever he might be. But far above all else was he distinguished for his benevolence and his disinterestedness. No one ever knew Thomas Palmer to seek anything whatever for his own personal gratification; it was the delight of his heart to sacrifice his own happiness to that of others. His benevolence was not ostentatious. He did not build churches or found hospitals, or send missionaries to distant lands; although he might have done all these things had God blessed him with the means; but he loved his race, and loved, too, to occupy himself with those little benevolences which add so much to the comfort of every hour, and make so many happy. His heart and his hand were always open to the necessities of those around him. He fed the hungry, comforted the distressed, rejoiced with the happy, sympathized with the mourner, and soothed the sensitive, as none but a refined and delicate nature like his own could have done. Of a profession whose interest it would seem to be, rather to promote the separation of friends than the reconciliation of enemies, he was yet well known in his native county as "the Peacemaker"—a name and office more honourable in the sight of God than if he had conquered kingdoms or ascended thrones. Yet with all this gentleness and tenderness of his nature, no man could more sternly rebuke error, or more keenly satirize arrogance and pretension. He wrote with equal facility both poetry and prose, had a lively sense of the ridiculous, and was particularly happy in his humorous delineations of character.

With all this, he was a devout and humble Christian. He was brought up a Presbyterian, but became attached to the Episcopal Church in early life, and had been a communicant for more than forty years. He held the office of Vestryman in St. George's Church, Schenectada, for more than twenty years; and was looked up to as a father there. He loved his Church—he loved its sublime services and its holy Sacraments. But religion was not with him an excitement of the imagination, or a form without the power. It was his ever ready friend, his comfort through a life, alas! too much overshadowed by sorrow, and his solace in long years of lingering disease.

The sufferings of his dying bed were extreme; but "the everlasting arms" were around him, and he would frequently, though with difficulty, break forth with sublime passages of Scripture, or touching lines from some of his favourite hymns. His end at the very last was peaceful, and he passed away with a smile. Who can tell, at that moment, what glories may have been revealed to him!

H. B. P.

*Clifton Springs*, April 18, 1855.

### CLERICAL CHANGES.

The Rev. N. Sayre Harris, from St. Paul's Church, Chester, Penna., to the Church of the Ascension, Baltimore, Md.

The Rev. Daniel Kendig, Assistant Minister at St. Andrew's, Philadelphia, to St. Paul's, Chester, Penna.

Rev. Chas. H. Gardiner has resigned the Missionary station at Patchogue and Yaphank, L. I., and accepted an engagement as private chaplain at East Hampton, L. I. He requests all communications intended for him to be addressed to the latter place.

### DIED.

In Brooklyn, on Wednesday, May 9th, Eliza Johnstone, adopted daughter of Rev. Lloyd Windsor, in the 12th year of her age.

## ACKNOWLEDGMENTS.

### Diocesan Missions.

The Treasurer of the Missionary Committee of the Diocese of New York acknowledges the receipt of the following since the 12th of April last, viz.:

From St. Stephen's Church, New York, per Rev. Dr. Price, $90; Christ Church, Poughkeepsie, Rev. Saml. Buel, $71; Christ Church, Ballston Spa, Rev. R. C. Rogers, $15.50; Christ Church, Sing Sing, Rev. W. Halsey, $28; St. Ann's, Amsterdam, Rev. W. H. Trapnell, $4; St. Mary's, Castleton, Rev. S. P. Parker, $25; St. John's, Brooklyn, Alfred Emanuel, Esq., $6.25; Trinity Church, Rensselaerville, Rev. R. Washburn, $3; Trinity Church, Plattsburgh, Rev. J. H. Coit, $28.89; Trinity Church, Fairfield, Rev. Edward Moyses, $2; St. George's, Schenectady, Rev. Wm. Payne, $16.50; St. George's Sunday School, Rev. Wm. Payne, $3.60; St. James the Less, Scarsdale, Rev. W. W. Olssen, $37; Christ Church, Manhasset, (3d contribution) Rev. S. Cox, $36; Christ Church, Tarrytown, Rev. Dr. Creighton, $35.17; St. Mary's, Beechwood, Rev. Dr. Creighton, $16.08; St. John's, Johnstown, Rev. L. P. Clover, $10.12; St. Luke's, Brooklyn, Rev. J. W. Diller, $9.39; St. Peter's, New York, Rev. A. B. Beach, $152.06; Trinity Chapel, N. Y., collection at consecration, per Rev. Dr. Berrian, $206.72; St. Mary's, New York, Rev. T. M. Peters, $6.84; Transfiguration, New York, Rev. G. H. Houghton, $61.50; Trinity Church, Lansingburgh, Rev. A. T. Twing, $24; Walton, Delaware county, Rev. J. C. Brown, $5.51; Bethesda Church, Saratoga Springs, Rev. J. S. Kidney, $30; St. John the Evangelist, Stockport, Rev. S. Hollingsworth, $10; St. Paul's, Pleasant Valley, Rev. S. Davis, $1.46; St. Peter's, Little Grove, Rev. S. Davis, $4.77; St. John's, Delhi, Rev. W. Walsh, $9.25; St. Michael's, New York, Rev. Wm. Richmond, $20; Holy Innocents, Albany, Rev. S. Reed, $15; Female Missionary Society, St. Paul's, New York, per Mrs. Jane F. C. Berrian, $40; Christ Church, Troy, per Rev. J. Mulchahey, $20; St. Peter's, Hobart, Rev. W. A. Curtis, $5; Christ Church, Herkimer, Rev. O. P. Thackara, $7.42; St. Thomas', Mamaroneck, Rev. J. M. Ward, $5.83.

James Van Norden, Treasurer,
corner Nassau and Cedar streets.

### Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.

The Treasurer acknowledges the receipt of the following sums since the 9th of April last:

Capt. A. Preal, annual 1854, $5; Worthington Romaine, for Sailors' Home, $25; Collection at Anniversary, held at St. George's Church, Sunday evening, April 22, sermon by the Rev. Dr. Stevens, $368.80; Collection St. Bartholomew's Church, N. Y., $238.53; two little girls H. & K. H., $2.50 each, and Mr. D., $1.50, through the Rev. Dr. Cutler, $7.50. Total, $639.83.

May 8, 1855. E. M. Duncan, Treasurer, 114 Wall street.

### Nashotah Mission.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of $15 from N. J. C.

Azel D. Cole, President of Nashotah Mission.

Delafield, Wisconsin, May 10, 1855.

### St. Ann's Church for Deaf Mutes.

The following donations to the Building Fund are thankfully acknowledged:

From Mrs. Loring, of Boston, $100; Rev. Dr. Pyne, of Washington City, $40; Wm. Clay, $25; W. K. Strong, $25; Easter offerings of our own Parish, $40; collection at St. Bartholomew's Church, $150; Wm. Redmond, $5; G. Lichtenberger, $5; Cash, $19.

Subscriptions may be sent to the undersigned, Rector of the Parish.

Thomas Gallaudet, No. 14 Irving Place.

## NOTICES.

### The Late Rev. C. H. Halsey.

*Whereas*, Our Heavenly Father, "who sees not as man seeth," and who knows when the work on earth of His servants is accomplished, has, in His divine wisdom, removed from our midst, by sudden death, a most faithful officer, counsellor, and friend; therefore,

*Resolved*, That in the death of our late lamented brother and beloved Vice President, the Rev. Charles H. Halsey, this Society has lost one of its early founders and devoted friends, and while we bow with submission to the will of God, "whose we are and whom we serve," we feel that our "loss is his gain," and that the suddenness of his summons should lead us to obey the exhortation, "Be ye also ready."

*Resolved*, That we tender our heartfelt sympathies to the family and relations of our deceased friend, and assure them of our prayer that "this affliction may work for them a far more exceeding and eternal weight of glory."

By order of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.

W. Romaine, Corresponding Secretary.

### The Late A. L. Van Boskerck.

At a meeting of the Rector, Wardens, and Vestry of Trinity Church, city of Hoboken, held on Wednesday, P. M., May 9th, 1855, the following preamble and resolutions were presented by William P. Wright, chairman of a committee previously appointed, and unanimously adopted:

*Whereas*, It has pleased Almighty God in His wise providence to remove from us our brother and fellow Vestryman, Abraham L. Van Boskerck, we, the Rector, Wardens, and Vestrymen of Trinity Church, city of Hoboken, N. J., assembled to record our sense of his virtues, and to offer a tribute of respect to his memory, have unanimously

*Resolved*, That in his decease, Trinity Church, of which he was one of the founders, and an earnest and consistent member, has been greatly bereaved.

*Resolved*, That having been instrumental in establishing the Episcopal Church in this city more than twenty years ago, and having during the whole of that period filled the office of Vestryman or Warden, he has left a record of great personal worth and usefulness in the promptitude, zeal, and fidelity with which the duties thus devolved upon him were uniformly discharged.

*Resolved*, That while in due submission to the will of an all-wise God, we deplore our loss personally and officially, we yet derive great satisfaction in recurring to his sterling virtues, and high character as a man and a Christian, and to that kind cheerfulness of manner which characterized his intercourse with us all.

*Resolved*, That we deeply and sincerely sympathize with the family and relatives of the deceased in the great loss they have sustained, and hereby assure them of our heartfelt condolence in their affliction.

*Resolved*, That the members of this Vestry attend the funeral of the deceased in a body.

*Resolved*, That a copy of these Resolutions, signed by the Rector and Secretary of the Vestry, be transmitted to the family of the deceased, and published in the *Hoboken City Gazette*, Jersey City *Sentinel*, and *The Churchman* and *Courier & Enquirer* of the city of New York.

By order of the Vestry,

N. W. Camp, Rector elect.
M. V. Banta, Secretary.

**The Rev. Dr. Tyng,** Rector of St. George's Church, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, May 20. Service to commence at 7½ o'clock.

**St. Ann's Church for Deaf Mutes,** in the New York University.—On Sunday next, the 20th inst., the Rev. Dr. Cruse will conduct the Morning Service. At 7½ P. M. the Rev. Dr. Haight will preach to the deaf-mutes of the parish, the Rector interpreting.

**Clerical Convocation of Queens County.**—The Services of the Clerical Convocation of Queens County will be held in St. George's Church, Hempstead, Wednesday and Thursday, May 30 and 31.

Wm. H. Moore, Secretary.

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**Opening of Grace Mission Church.**—God willing, the basement room of Grace Church, Brooklyn, (late Williamsburgh,) on Conselye street, near Lorimer, will be opened for Divine Service on Sunday next, the 20th inst. Morning Service at half-past 10; afternoon, at half-past 3; night, at half-past 7 o'clock. The friends of this Mission, undertaken for the accommodation of a large population of Poor, are invited to attend. As means to meet the payments to the builder are greatly needed, it is hoped that the offerings on next Sunday will be liberal. It is expected that several Clergymen will be present and assist. Go out North Second street to Lorimer, near which corner the Church is. Alvah Guion, Rector.

A Bible and Prayer Book for the Desk, a Gown and Surplice, and a Communion set, are wanted.

**The Misses Rohr** have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. my3 8t

**St. John the Evangelist's Church.**—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

Edwin R. Cook, Rector,
104 12th street.

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**Maryland Convention.**—The Annual Convention of the Protestant Episcopal Church, in the Diocese of Maryland, will be held in St. Peter's Church, Baltimore, on Wednesday, May 30th, at 9 o'clock A.M.

H. Colburn, Secretary.

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## BUSINESS NOTICES.

**Herring's Patent Champion Fire-proof Safes,** with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
Nos. 135, 137, and 139 Water street, New York.

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## ADVERTISEMENTS.

**A LADY, A COMMUNICANT OF THE EPISCOPAL** Church residing in the country, wishes to have a few Boarders (Episcopalians preferred) in her family for the Summer. For particulars, address Rev. G. B. Gibson, Haverstraw, or apply at 28 University Place. my17 3t$

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